

BELIEVERS
Evidences
FOR
ETERNALL LIFE;

Collected
Out of the *First Epistle* of
JOHN which is *Catholique* :

Explained and confirmed

By very many *Subservient Signes*, or *Under-Notes* Grounded upon *Scriptures*, and Illustrated by Testimonies both of *Ancient Fathers*, and *Modern Writers*. Whereby Persons truly Regenerate may divers wayes Discover their present State of *Grace*, and *Title unto glory*.

By FRANCIS ROBERTS, A. M. Pastor of the
Church at *Augustines*, LONDON.

The second Impression.

Brethren, Give Diligence to make your Calling and Election sure, 2 *Per.* 1. 10.

Examine your selves, whether ye be in the Faith: Prove your owne selves. **KNOW** ye not your owne selves, How that Jesus Christ is in you except ye be repro- bates? 2 *Cor.* 13. 5.

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RECEIVED

Evidences

FOR THE

TRUTH OF THE

CHRISTIAN FAITH

AS SET FORTH IN THE

SCRIPTURES

AND IN THE

TEACHINGS OF THE

CHURCH

R
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ch
Rig
wh
Lo

To the
 RIGHT HONOURABLE,
 HENRY

Earle of
 K E N T,

And to his Right Noble Consort
Amabella Countess of Kent;

All Confluence of Blessings both for
 the life that now is, and for that which
 is to come; *from the Father of
 Mercies, and God of all
 Consolations.*

Right Honourable,

OF all people in the
 world, that's the on-
 ly happy people ^{a Ps. 144.}
 whose God is the LORD; the
 Lord being that, ^{b Mat. 23.} suprem^b good,
 16, 17.

A 2 in

in whom alone are concentrated

c Gen. 17.1

Mat. 5. 48.

all beatificall Perfections.

*No people can enjoy the Lord
as their God, but by Cove-
nant in Christ Jesus, that only*

d Joh 14.

6. way unto the Father. Co-

venant-Interest in Christ

cannot actually be pleaded by

any person, but only such as

are actually seized of a graci-

ous Covenant-State; th

e Jer. 31.

3. 4.

Grace of the Covenant in

us, being the surest Pledge

of Gods entering into the Co-

venant of Grace with us.

that to be in a Graciou

State is true happinesse: B

to know our selves to be

su

DEDICATORIE.

such a State, is true happinesse
double upon us.

Hereupon, that I might
lend some help to true belie-
vers, for reading and discern-
ing their own spirituall Evi-
dences of their State of
Grace, I have been perswa-
ded to publish this bundle of
Beleever's Evidences for
Eternall Life in the ensuing
Treatise. Whereunto I have
been the more inclinable, that
my lines might be of use,

I. To support the weak, 1st Thos. 5.
14
and comfort the feeble-
minded, who walk heavily g Ps. 22. 1.
and Pl. 77.
and Pl. 88.
and disconsolately in the paths

A 3 of

6

THE EPISTLE

of grace, through want of Assurance; That they hereby
^b 1 Cor. 2. ^{12.} coming in some measure^b to
know the things that are
freely given to them of
ⁱ Heb. 12. ^{12.} God, may lift up the hands
that hang downe, and the
^k Ps. 119. ^{32.} feeble knees, and run with
enlarged hearts the way of
Gods Commandements.

2. To confute really the
Enthusiasticall fancies, the
ignorant Anti-Scripturall
opinions of some, who cry
up (I know not what) imagi-
nary Raptures, Revelati-
ons, and other Dreames of
their own, as the only Chara-
cteris

DEDICATORIE.

7

*eters of Election and Justifi-
cation: decrying, as carnall,
all discoveries of beleevors
spirituall estates by markes
and Signes of Sanctificati-
on. For this sweet Epistle
of John the beloved Dis-
ciple is full of such markes; as
in this book is evident. Christ
hath taught us to judge of
the tree by the fruits. And
Reason directs us to discover
the Cause by the effect.*

3. To divert the distem-
pered minds of men a little
(if it be possible) from jejune,
empty, perverse disputes,
vain janglings, brain-sick

In ipsa e-
pistola sa-
tis dulei
omnibus,
quibus sa-
num est
palatum
cordis, ubi
sapiat pa-
nis Dei, &
satis me-
morabili
in sancta
Ecclesia
Dei, maxi-
me chari-
tas com-
mendatur.
Aug. Prae-
fat. in 1.
Epist. Joan.
m Joh. 13.
23. and 19.
26. and
20. 2. and
21. 7. 20.
n Mar. 7.
16, 17, 18.
o 1 Tim. 6.
p 1 Tim. 1.

A 4

notions

notions and speculations,
*(the calamity of these crazy
 times,)* to exercise themselves
 upon that wholesome necessary
 practicall businesse of ⁹ma-
 king their calling and E-
 lection sure. *We have laid
 out farre too much* for that
 which is not bread, for that
 which satisfieth not.

4. And finally, to rouze
 up my selfe, and all sorts of
 Christians in this King-
 dom, in these slippery days,
*(wherein both Lives, Liber-
 ties, Health, Friends, Wealth,
 Pleasures, Honours, Crowns,
 Scepters, and all sublunaries
 are*

DEDICATORIE.

are in such extremity of extraordinary uncertainties,) to lay hold and make sure of ^{1 Tim. 6.} eternall life; that in the midst ^{12, 19.} of all terrestriall Concussions and Revolutions, we may have a celestiall unshaken foundation of true spirituall Peace and Consolation.

Your Honours noble respects, and undeserved favours heretofore manifested unto me, have commanded me to Dedicate and Present unto you this small Testimoniall of my unfeigned gratitude. And wherein can I be more truly serviceable to your Honours,

Honours, then in such sincere endeavours to promote your Assurance of eternall salvation? Now the 'God of all Grace, fill your hearts with all the "fruits of his Spirit, unto all riches of the full assurance of understanding, and faith, and hope in this life. And at last crown you both, with ineffable glory in the life to come, in the full enjoyment of himselfe, who is the Heaven of heaven, and Glory of glory. So prayeth

Augustines,

London,

Octob. 9.

1648.

Your Honours

humble and faithfull

servant in the Lord,

FRAN. ROBERTS.

The Evidences Methodized.

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of the
gracious
effect of
the Spi-
rit. viz.

2. Vivi-
fying of

II. The
Evi-
dences
or
Signs
in Par-
ticular:
Lead-

the chiefe
of the
Book
To Pro-
duce Belie-
vers Assu-
rance of
their true
state. To
the end
therein are
folded,

of the
Old
man,

In Particular,

II. Sanctification
our Persons; by

II. Enjoyment
of the
gracious
effects of
the Spirit.
viz.

2. Vivifying of
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THE P R E F A C E,

Touching the
SAINTS Assurance:

Succinctly unfolding

1. The Nature of it.
2. The Tryall of it.
3. The way of Attaining it.
4. Inducements to it.

NO State on earth is so sweet
and a happy as the State of
true grace, bestowed upon
Gods Elect; Such^b were
darknesse, but are light;
^cwere lost, are found; Were
dead, are alive again; had not
obtained mercy, but now have obtained mercy;
were not a people, but now are the people of the
living God. They are New created^c according
to the image of God; They partake of the
Divine Nature; They live the life of God;
The Father disdains^b not to count them
his Sonnes and Daughters; The Son isⁱ not a
shamed

1 Cor. 3. *shamed to call them Brethren,* and the Holy
 16, 17. Ghost is pleased to make them ^h *his Holy*
 2 Cor. 6. 6 *Temples.* They are ^l *called effectually, ju-*
 1 Rom. 8. *stified freely, sanctified graciously,* and shall
 29, 30. *be glorified eternally.* They are ^m *servants*
 26. *of God and Christ, to do his work; not*
 2 John 15. *only servants, but* ⁿ *friends to know his se-*
 14, 15 *crets; nor onely friends, but* ^o *Sonnes, ad-*
 1 John 3. *opted into the household of God; Nor*
 1, 2. Eph. *only Sons, but* ^p *Heires of God, to inherit*
 2. 19 *his Kingdome; nor only Heires, but Co-heires*
 17. Gal. *wish Christ, to reigne together with him*
 4. 7 *for evermore.* ^q *No good thing shall be with-*
 9 Psal. 34. *held from them.* ^r *No condemnation shall be-*
 9, 10 *fall them. Nothing in the world*
 1 Rom. 8. 1 *shall separate them from the love of God in Jesus*
 1 Rom. 8. *Christ.* ^s *All things in the world shall work*
 35, &c. *together for their good.* All the surest ^t *Pro-*
 1 Rom. 8. *misses* are theirs; All the richest ^u *Graces* are
 28 *theirs, All the sweetest Comforts* are theirs;
 1 Tim. 4. *All the highest Priviledges* are theirs; All
 3. 2 Cor. *the noblest Hopes* are theirs; what shall I
 1. 20 *say? Theirs is Christ, and in Christ* ^v *all*
 1 Cor. 3. *things;* ^w *O Happy, happy is that people, that*
 22, 23. *thus have the Lord to be their God!*
 1 Rom. 8. 32
 9 Psal. 144
 19.

This sweet and blissefull State of Grace
 is rendred double sweet unto the faithfull,
 when once they come to know themselves
 to be in such a State. Assurance of our State
 of grace, is grace doubled. But in evill times
 (such as are come upon us,) when we can
 promise our selves no certainty of any sub-
 lunary

lunary enjoyment : pleasures being quickly drowned in ^a bitterneſſe ; ^a Riches taking to ^z Prov. 24 themselves wings ; Honours wheele ſuddenly turning upſide down ; Crownes toppling off the Heads, and Scepters dropping out of the hands of Princes ; The ^b Pride of all glory being ſtained ; and the ſtrongest foundations and pillars of Kingdomes being ſhaken ; friends , liberties , life and all we have, expoſed to much hazzard and jeopardy : In ſuch ſeaſons when we can be ſure of nothing on earth , yet then to be ſure of grace and glory, is grace trebled , and in ſome meaſure glorified. ^b Iſa. 23. 9

To Advance this ſpirituall happineſſe among the *Iſrael* of God ; in miſt of our temporall miſeries, this ſmall enſuing Treatiſe is publiſhed ; *Spirituall certainties* being the beſt antidote againſt *Temporall uncertainties*. Though the Platforme of theſe Evidences be confined to the compaſſe of this ſweete *Epistle* (as ^c *Auguſtine* ſtiles it) ^c *Auguſt. Prof. in. 1.* of the ſweeteſt Apoſtle ; yet the amplifications and demonſtrations of the ſeverall particulars in much variety, are borrowed from other Scriptures, and ſo farre extended that they do amount to a large Anatomie of the ſpirituall ſtate of a Chriſtian ; as may appear in the foregoing Table , wherein the Evidences are methodized. ^{Ep. Joan.}

Before the peruſall of particulars, be pleaſed to pauſe a little to take view of Assurance

rance in the Generall; and herein of, (1.) *The nature of it.* (2.) *The tryall of it.* (3.) *The way of attaining and retaining of it.* And (4.) *The Inducements perswading to it.*

I. Of the nature of Assurance.

Assurance or Certainty is twofold, viz.

I. The assurance or Certainty of the object believed; That *d* God is true, and what he hath promised shall certainly and faithfully be performed. This is not the Assurance we enquire after; though certainty of the object, be the ground and foundation, whereupon certainty of the subject is primarily bottomed.

II. The Assurance or Certainty of the subject believing. This is the Assurance we are to consider of.

This Assurance hath severall Denominations in Scripture; viz. 1. *Pistis*; f. *A Perswasion*; rendered *g* Confidence. *Pistis*, faith hath its name from *Perswading*, because thereby the heart is perswaded. 2. *Eupistia*; *A perspicuous manifestation*, viz. when *b* Christ manifesteth himselfe to the soul that loveth him, as not to the world. 3. *Eidasis*; i. Knowledge; thus its often stiled. 4. *Happnoi'a*; *Boldnesse*; so its usually translated, importing an undaunted (yet humble and dutifull) looking God in the face, &c. 5. *Hanganouia*; *Full-assurance*, when Faith acts strongly, without staggering through unbelief. This

is called, sometimes *a Full assurance of understanding*: Sometimes *a Full assurance of Hope*: And sometimes *a Full assurance of Faith*. For Knowledge, Faith and Hope do all contribute their influence to the making up of *Full assurance*.

Of this *Assurance* or *certainly of the Subject*, there are certain kinds, or rather degrees: principally these three.

1. A certainty of Adherence and Application; when we certainly apply and adhere to the promise, and to Christ therein: peremptorily devolving, and casting our selves upon him for salvation, though perhaps without evident and sensible comforts. This is *receiving of Christ, & cleaving to the Lord with full purpose of heart*; if we must perish, we will perish believing. *Though he kill me, &c.* This is the *minimum quod sic*, viz. the lowest step of *Assurance*, and is so of the nature of faith, that faith cannot be without it in the weakest believer. Every true believer hath this assurance.

2. A Certainty of Evidence or Experience. When by the reflection of conscience and faith upon themselves and their owne acts, or by the Testimony of the Spirit of God, we evidently see we are in a gracious State, experimentally discerning what God hath done for us, and that upon such and such grounds, effects of grace, or other discoveries. As being *a new crea-*

1. Joh. 1. *lures, walking in the light, walking after*
 7. *the spirit, not after the flesh, loving the bra-*
 Rom. 8. 1 *thers, &c.* This some call Assurance of In-
 1. Joh. *ternall vision.* 7 *Augustine* counts this a clear
 3. 14 *evidence, saying, that our faith is conspicuous*
notre fi- to our owne minds, and that a man holds
 dei nostra *his faith by certaine knowledge, and at-*
 conspicua *testation of conscience. And (saith Ambrose)*
 est. *Aug.* *He that hath the sense of faith in his heart,*
 Ep. 112. *knowes that Christ is in himselfe. This As-*
 6. 3. *surance is usually attended with much*
comfirt, and sweet joy upon the soule that
 tenet cer- *hath it. Yet every Christian reacheth it not,*
 tissima sci- *as the former: though all should contend*
 entia, cla- *earnestly for it. It seems to pertaine rather*
 matq; con- *to the well-being, then to the meere being*
 scientia. *of faith and grace.*

Aug. De
Trin. l. 13
c. 1.

7 *Qui fidel*
iter sensum in corde habet, hic selet Christum Iesum in se
esse. Ambros. in Ep. 2. ad Corin. b. cap. 13. ver. 5.

3. *An unflattering certainty, or a Full*
assurance; when there's such a full perswa-
sion, that overcomes all doubts, feares,
staggerings of unbeliefe, as in Abraham the
 Rom. 4. *father of the faithfull.* This is the maximum
 17, 18, 19, *quod sic, viz. The highest Pinacle of Assu-*
 20 *rance in this life, next unto celestiall enjoy-*
ment, and very few attaine unto it.

II. Of the Tryall of Assurance.

The Tryall of the truth of our assurance,
 is of great importance and necessity. For,

1. Many

1. Many Christians have some degree of assurance, who think they have none at all. Let such but be convinced of what they have, they are comforted. 2. Many have no true assurance at all, who yet pretend there- to most of all. Carnall men and hypocrites. *Ask Israel*, Solomons *c* *foole*, the *d* selfe-justifying *Pharisee*; and the *e* *Laodicean* *Angel*. Such should be convinced of what they want, that they might be humbled and replenished. All graces, and so Assurance, have their countefeits; we had need try them, lest we take shadows for substances, Copper for gold.

b Hof. 8.
1, 2, 3
c Prov. 14.
16
d Luk. 18.
11, 12
e Rev. 3 17

Try Assurance, by the, (1.) *Qualification of the subject assured.* (2.) *Grounds or Causes of Assurance.* (3.) *Fruits or effects of Assurance.*

1. *The subject of Assurance, must be duly qualified, ere he can be capable of Assurance.* Persons are previouſly and preparatorily qualified for Assurance.

1. *By kindly humbling of the soule, breaking of the heart, and troubling of the conscience, with feares about their naturall condition.* *f* Rom. 8. *f* The spirit of bondage to feare, goes before 15, 16. compared with the spirit of adoption, witnessing with our spirit our Son-ship. More or lesse thus God *Math. 11.* *28. 16. 64.* deals with all that come by assurance. Where's thy true humbling? 1, 2.

2. *By furnishing the humbled broken heart, with saving faith.* *g* First we believe; then are after sealed with the Spirit of promise. *g* Eph. 1. 13. Where's thy true faith? *a* 3. By

3. By giving them the Spirit; they must
 b 1 Cor. 2. first have the Spirit of God, ere b by the
 12 Spirit they can know the things given them of
 God Hath God truly given thee his Spirit?

II. The Grounds or Causes of assurance,
 i Rom. 7. 9 must not be, 1. Ignorance i of our miserable
 Rev. 3. 17 state. 2. Nor carnall confidence upon com-
 4 Hof. 12. mon things, viz. k worldly prosperity, l out-
 7, 8 ward acts of religion: or m common in-
 l March 7. ward gifts of the Spirit. Illumination, Taste
 22, 23. of the good Word of God, &c. those and like are
 Luke 18. 9 the false grounds of hypocrites. But Grounds
 20 13 Mat. of true assurance, are either,
 19. 20.
 Phil. 3

m Heb. 6. 1. Divine Testimony by audible voice.
 4, 5 Thus Christ assured the n Palsie-man, and
 n Mar. 9. o the penitent woman of pardon, and the
 2, 5, 6. p Convert thiefe of Paradise. But this vocall
 Luk. 5. 20, Testimony was extraordinary. To expect
 23 the like now, or else to reject other grounds
 o Luke 7. of assurance, were to tempt God.
 47, 48

p Luke 23. 2. The lively exercise of faith, reflecting
 42, 43 upon its own acts, and seeing it selfe belie-
 q Joh. 1. 12 ving. Faiths acts are, 1. Direct; and these ei-
 7 Acts 15. ther (1.) Receptive q of Christ; or (2.) Operative
 9 Rom. 5. r from and by Christ received. 2. Reflexive,
 4 Gal. 5. 6 when faith returnes upon it selfe, looks back
 12 Tim. 1. upon its own acts, thus receiving Christ,
 12 thus working, as Paul s knew whom he had be-
 t Rom. 8. lieved. Doth thy faith thus act?

26. 1 Joh. 2. The Testimony of our owne sanctified
 3. 19, 20, t spirituall heart or conscience, according to the
 21. 2 Cor. Word of God, of our good spirituall estate.
 1. 12.

The Spirit of man is as the candle of the Lord, searching all the inward parts of the belly, & knows what's in him. This Testimony of our sanctified conscience is usually absolved by Ratiocination or discourse in a Practical experimentall Syllogisme, thus,

The Proposition being taken out of the Word, viz. Some eminent Scripture-Signe or Character of grace, (as in 2 Cor. 5. 17. Acts 15. 9. 1 John 1. 7. and 3. 14. He that loves the brethren is passed from death to life) this is dictated by the convictions, viz. The Conservative Treasury of conscience treasuring up such Principles.

The Assumption is drawn from our own known state and experience in the things of Christ, &c. As; But I love the brethren. This is made by the convictions, viz. Conscience, as conscious of a mans state, and frame of heart.

The Conclusion, containing the hearts sentence hereupon; (Therefore I am translated from death to life,) is made by the conscience, Judgment, or judiciary sentence of conscience upon the Premises. Doth thy conscience thus assure thee by the Word?

4. The Testimony of the Spirit of God, which purposely given us to this end, that we may know the things that are given us of 1 Joh. 3. 24. and 4. 13. 1 Cor. 2. 12. Eph. 1. 13. sealing us after we believe, by his holy and heavenly

b Eph. 1. 14 heavenly impression. 2. As an earnest of
 Rom. 8. 23 our eternall inheritance. First-fruits of the
 c Rom. 8. true Canaan, or Handiell of heaven. 3. As
 16 d I Cor. 2. c a joynt witnesse with our spirits and consci-
 9, 10, 11, 12, ences both clearing up our spirituall eviden-
 14 ces to our minds, and e opening our minds
 e I John 3. to discerne them as a teaching unctiō, ena-
 27. bling us to know all things. Hast thou such a
 Testimony from the Spirit of God?

III. The fruits or effects of true assurance,
 distinguishing it from counterfeits assurance,
 Presumption, are these and such like;

1. True assurance where ever it be, mightily
 incites to selfe-purifying, to accurate sanctification
 in heart and life. Now f we are
 f I John 3. the Sōns of God, — but we know that when
 2, 3. he shall appeare, we shall be like him. — And
 every man that hath this hope in him, purifieth
 g See page himselfe, even as he is pure. See this selfe-purifying
 75, 10 hereafter more fully opened. b Presumption
 179. encourageth in sin and impurity.

2. True assurance stirres up fervent desires
 18, 19. and longings in such hearts after the
 Gospel of Jesus Christ, They that once have
 truly tasted the Lords graciousness, [pleas-
 i I Pet. 2. ness, goodnes, &c] they i as new-born babes long
 2, 3. for the sincere milk of the Word that they may
 k Psal. 50. grow thereby. But Presumption or carnal
 16, 17. confidence, breeds rather k disaffection, the
 true affection to the Word; Such either
 fire it not at all, or not the pure sincere Word
 or not in reference to their growth.

3. True assurance makes the soule incomparable to prize Communion with God and Jesus Christ; when the Church had obtained Christs sweet embracements, and perceived her selfe lodged in the bosome of her dearest Love, and knew that her beloved was hers, and she his: how jealous is she lest any should disturbe him, or drive him from her; so earnest is she to be filled with his fellowship; and upon his withdrawing in any measure from her, how restlesse is she till his returne! David was a man of much heavenly experience and assurance; when his evidences were dimmed by his fall, how pathetically doth he cry! *Make me to heare joy and gladnesse, that the bones which thou hast broken may rejoyce.*—*Restore to me the joy of thy salvation, and uphold me with thy free Spirit.* Presumption knowes not what Communion with Christs meanes.

4. True assurance notably engages those that have it to serve and honour God in their places to the uttermost. God assured Joshua that he will never leave him nor forsake him; and Joshua resolves (what ever others do) that he and his house will serve the Lord. Sense of Christs love constrained Paul to all zeal in his ministry. David said *Thou art my God, and I will praise thee, thou art my God, and I will exalt thee.* Presumption provokes and contemnes God;

1 Cant. 3.
6, 7, 16, 17
compared
with Cant.
3. 1, to 6.
and 9. 2, 10
c. 6. 4.

mpsa. 51.
8, 12.

n Josh. 1.
15.
o Josh. 24.
15.
p 2 Cor. 5.
14, 15.
q Ph. 118.
28.

¹ Job 21: *what is the Almighty that we should serve him?*
 14:15 &c.

5. True assurance singularly supports and comforts the heart in deepest tribulations. As
 Job. 19. is remarkably evident in Job, and 1 Paul.
 28, &c. Carnall confidence in such cases is a miserable
 12 Cor. 1. Comforter.

¹ Rom. 5. 6. True assurance *u fills with joy in hope of*
 12, 13, 14, 15 *glory*, after tribulation hath done its worst.
 They that have no more then carnall confidence, have indeed *x no hope* of another
 12 Eph. 2. world.

III. Of the way how to attaine and retaine Assurance

Having thus seen the Character of true Assurance; next consider we *How to compass and conserve it*. To this end faithfully follow these and such like directions; viz.

1. *Be much in self-examination*, frequent in self-Probation, that you may finde where your evidence clearly lies, ¹ *Examine yourselves*, prove your own selves: know ye not that Jesus Christ is in you except ye be probated? If a mans Title of land be questioned, how will he search and examine his evidences, and also take the best counsel upon them? A Merchant that would exactly know his own State, he often examines and casts up his Bookes. So should Christians be much in casting up and examining their spirituall evidences, that would obtain assurance

assurance of their good estate to God.

2. *Quench not, a grieve not the Spirit of God*, by any known corruption, but still entertaine him with all holy acceptableness; for the Spirit of God is therefore given us, *that we by him might be assured, and know the things given us of God*, and he assures us most convincingly, clearly, satisfactorily.

3. *Cherish and improve all your graces* (for every grace hath an evidence in it) but peculiarly your speciall Assuring graces, viz. *Knowledge, Faith, and Hope*. By knowledge we discern our selves: By faith we realize and appropriate to our selves for present the things as yet not seen; and by hope we patiently wait for full enjoyment. All tend to assurance.

4. *Constantly exercise your selves herein* to have a conscience void of offence towards God and man, in all the parts of well-doing. A good conscience, and a gracious upright Conversation, are singular grounds and helps to Assurance; To him that ordereth his conversation aright, will I shew the salvation of God. And Christ saith, *He that bath my Commandements, and keepeth them, he it is that loveth me; and he that loveth me, shall be beloved of my Father, and I will love him, and will manifest my selfe unto him*.

5. *Remember former experiences of Assurance*

rance: the dayes of old, the years of Gods right hand; these will support and perm Pl. 77. swade our hearts against doubtings. Gods m 7, 8, 9, 10. people have taken this course in their wants and Psal. of assurance.

143, 5, 6. 6. Labour to get out of those conditions
and 61. 2, which are prejudicial and obstructive to assu-
3. and 71. rance. These are foure, viz. 1. The Infancy
5, 6, 20. of grace. Infants in nature, live, move, grow,
&c. long before they actually know it: So
n Heb. 5. Babes in grace have not their spirituall n/ sen-
13, 14. ses exertised to discerne their condition. La-
or Cor. 14. bour to obe men in growth, both in grace
20. 2 Per. and knowledge. 2. The spirituall slumber or
3. 18. sleep of security. In naturall sleep our senses
are so tied up that we discerne not our na-
turall or civill State: In the spirituall slum-
ber of security, our assurance is suspended,
our evidences sleep with us, as in the
Church in her spirituall security. Awake
thy selfe out of security. 3. The spiritual Swoon
of Desertions. In a Swoon, when our Spirits
and sense faile us, we discerne not our na-
turall life: In q spirituall Desertions, when
q Psal. 22. God withdrawes the light of his counte-
1. and 77. nance and sweet presence, we discerne not
and 88. our spirituall life. Labour to remove Desertions,
the Conflicts of temptations, and other
soule-distempers. When the body is in deep
distempers, hath been astonished with dan-
gerous falls, &c. it is not comfortably
sensible of its corporall condition; no more

is the soule in deep *Temptations*, *Afflictions*, especially *Relapses*, apprehensive of its good spiritual condition. As in *David* upon his fall. *1 Pl. 51. 8.* Therefore wrastle out of temptations and relapses. *12, &c.*

7. *Diligently and skilfully improve those notable Assuring Ordinances*, the *Word*, *Lords Supper*, and *Prayer*, To help on all the former directions in reference to assurance. 1. The *Word* was therefore written, *1 Joh. 5.* that beleivers might know they have eternall life. Let it therefore dwell in you richly in all wisdom. *13 Joh. 15. 11. and 1 Joh. 1. 4.* 2. The *Lords Supper*, particularly and individually seals up a remission of sinnes, & Communion with Christ, and interest in the *New Testament*. Be at the *Lords Table* frequently, but still manage it worthily. *1 Col. 3. 16. 27, 28.* And, 3. *Prayer* not onely spreads open a mans heart to himselfe, but pierceth the heavens, creeps into the bosome of God, and often furnisheth the doubting spirit with Assurance in the very exercise of it. Be at the *Lords Table* frequently, but still manage it worthily. *1 Cor. 10. 16, 17. 1 Cor. 11. 24, 25.* And, 3. *Prayer* not onely spreads open a mans heart to himselfe, but pierceth the heavens, creeps into the bosome of God, and often furnisheth the doubting spirit with Assurance in the very exercise of it. Therefore labour to be mighty men in prayer; Pray alwayes and faint not. How oft do the servants of God begin their prayer, doubting and perplexed; but conclude assured and perswaded! *Psal. 6. 1. &c. 8. 9. &c.* David begins, *O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure, &c.* and he ends, *The Lord hath heard the voice of my weeping. The Lord hath heard my supplication.* *31. 21, 22. and 13. 1, 2, 5, 6.*

By

The Preface Touching

By these and such like means, true Assurance may be obtained by the people of God when they want it, recovered when they have lost it, and retained when they have got possession of it.

IV. Inducements unto Assurance.

I. Non-Assurance of Gods favour in Christ and of our true state of grace in him, is a manifold misery and prejudice to the dear children of God. For,

1. This is a bad Sign.

I. Sometimes of the defectiveness and weaknesse of grace in such, that they are but babes, not grown men in Christ, because their spirituall senses are not as yet exercised, so far as to discern the things of God in themselves, and that they want very much of the da Anointing of the Spirit, to reveale unto them the things of the Spirit. Now Christians should strive to get out of their infancy and imbecillity of grace, not still remaining children and babes in faith and knowledge, but labouring to become men in Christ growing up unto perfection.

b Heb. 5. 13, 14
1 Cor. 2. 10, 11, 12
1 John 2. 27. 1 Cor. 2. 11
1 Cor. 14. 10
Eph. 4. 12
1 Pet. 3. 18
1 Samu. 17. 2
1 Samu. 17. 2

2. Sometimes of the strength and prevailing of corruption and temptation; when David had relapsed, he lost the joy of Gods salvation: Great falls astonish and amaze both corporall and spirituall senses. And it much concernes all Christians to wrastle against entangling temptations, and recover themselves out of Relapses.

1 Samu. 17. 2
1 Samu. 17. 2

3. Some

3. Sometimes of spirituall desersions, that the Lord hath in some measure forsaken the soule, and withdrawn himselfe, as in the case of *g David*, *h Heman*, *i Asaph*, and the *k Church* her selfe. Now spirituall desertions are such overwhelming afflictions to the soule, that hath once truly tasted of the sweetnesse of Christs presence, that the gracious heart is wholly restlesse till it be again embraced in the dearest armes of love and favour.

g Psal. 22, 1
h Psal. 88
i Psal. 77.
k Cant. 3.
1, 2, and 5.
6, 7, 8

2. This is one great cause of Christians dejectednesse and uncomfortablenesse; that though they are in a state of grace, yet they cannot discern themselves to be in such a gracious State. To be in the true State of grace, is the happiest ground of comfort: but till there be some apprehension and knowledge of that our State, oft-times we have small sense of comfort. As *l Hagar*, (when her bottle of water was spent, and her childe ready to die,) she sate down full of perplexity, and yet there was a Well in the place, the Well did not comfort her, though close by her, till the Lord opened her eyes to see it. How *m pensive* and *sad* were the two Disciples going towards *Emmanuel*, about Christs death, though Christ risen from the dead, was in their company and talked with them, whilest their eyes were holden, that they should not know him? How did *n Mary Magdalene* stand weeping by Christs Sepulchre, supposing

Gen. 21.
16, 19

n Joh. 19.
14, 15.

The Preface Touching

sing that his dead body was thence stollen away, though Christ revived and risen, stood close by her; and why? Christ was present, but she did not know him. So if we be close by the *Well of grace*, if *Christ be present with us, yea, in us*, if yet we know it not, we are still in our discomforts, our teares and sorrows are still flowing. *David* was told
 18am. 12 by the Prophet, *The Lord hath put away thy*
 13. *sinne*; but because *David* had not the sense
 p Psal. 51. and apprehension hereof, he wanted *p the joy*
 8, 12. *of Gods salvation*, and groaned still under his
broken bones a good while after.

II. God hath often charged his people to
 q 2 Pet. 1. contend after the security and assurance of
 10 their Spirituall State. q Give diligence to
 7 2 Cor. 13. make your calling and election sure. — & Ex-
 5 amine your selves whether you be in the faith,
 1 Heb. 10. &c. — s Let us draw neere with a true heart
 22 in full assurance of faith. — t We desire
 1 Heb. 6. 11 that every one of you do shew the same dili-
 10 Joh. 14. gence, to the full assurance of hope unto the
 21 Rev. 2. end.
 17. 1 Cor. 13.
 2. 9. Ro. 13.

III. It is Possible that such as are in a state
 1 Joh. 2. 3, of grace may (if the fault be not their own)
 5. and 3. come to know and be assured they are in such
 2, 14, 19. a state. For, 1. Many *u* Scriptures intimate
 and 4. 13. this. 2. The Nature of saving Knowledge,
 and 5. 13. 3. Many
 19. Gracious persons have sometimes attained
 x Col. 2. 2 to this, though at other times not without
 Heb. 10. 22 their doubtings and infirmities. As y Joh,
 and 6. 11. 25, 26, 27,
 7 Job 12,

David,

The Contents

29

* David, * Hezekiah, ^b Thomas, ^c Peter, ^d Paul, & ^e the Church her selfe. ^f Psal. 22.
1. and 51.

Finally, Assurance of our gracious state ^g 3, 12.
is richly worth all earnest endeavours after ^a 2 Kings
it. They that once attaine to it, (as here- ^b 20. 3.
after is ^f manifested) finde a Jewell of great ^c John 10.
price, and ^e no stranger shall intermeddle with ^d 28.
their joy. ^e John 21.
15, 16, 17.
^d 2 Tim.
1. 12.

^e Cant. 2. 16. and 7. 10. / ^f See p. 3, 4. & Pro. 14. 10.

The

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BELIEVER

BELIEVERS

Evidences

FOR

Eternall Life.

Collected out of the first **EP**
ISTLE of **JOHN**, which is
Catholique.

JOHN is an Hebrew name,
and signifies, *The Lord hath
been gracious; or, The grace of
the Lord* He was Son of **ZE**
bedee, brother of *James*, and called by
Christ to the Apostolical office, *Mat. 4.*
1. & 10. 2 Mar. 1. 19. Luk. 5. 10. which is
the highest Ecclesiastical Office under the
New Testament, *1 Cor. 12. 28. Ephes.*
1. 1. *John* was one of the three whom
Christ took up with him to *Mount Ta*
to behold his glorious *Transfiguration*

B

on

on, Matth. 17. &c. Mark 9. 2. Luke 9. 28, &c. One of the two whom Christ sent to prepare his last *Passover*, Luke 22. 8. and that Disciple whom *Jesus* peculiarly loved above all the rest, *John* 13. 23. and 19. 29. and 20. 2. and 21. 7, 20. who leaned on *Jesus* breast at supper, to whom Christ by a private token discovered that *Judas* should betray him, *John* 13. 23, 24, 25, 26. and to whom alone Christ dying on the Crosse commended his owne Mother, *John* 19. 25, 26, 27. This *JOHN*, (this compound of love and sweetnesse,) wrote this Epistle. *As* Epistle (saith * Calvin) altogether worthy of the spirit of that Disciple who was therefore beloved of Christ above the rest that he might render himself more familiar to us. A most sweet Epistle (saith * Austin) most memorable in the Church of God, because love is there especially commanded. An Epistle whose principal Scope and end is, To help the believers to a well-grounded assurance of their actual interest in eternal life; These things (saith *John*.) have I written unto you that believe on the Name of the Son of God, that

* Calvin
in Argum.
in ep. *Jo-*
han.

* August.
Praefat. in
1. *Jo*han.
Epist.

ye may know that ye have eternal life,
 1 John 5. 13. To this end the holy
 Ghost by the Apostle hath replenished
 this *precious Epistle* with more variety
 and plenty of pregnant *Marks, Signes,*
Characters or Evidences of Believers spi-
 ritual estate, then any other Scripture
 of like quantity in the whole Book of
 God. So that it is a *Rich Treasury for*
Christian-Assurance. 1 Assurance (if
 the fault be not our owne) is Attainable,
 John 14 21. Rev. 2. 17. 1 Cor. 2. 9,
 10 13. 1 John 2. 3, 5, and 3 2, 14,
 19, 24. and 4. 13. and 5. 19. 2 Assurance
 hath been actually attained by divers;
 Job, ch. 19. 23, 26, 27. David, Psal. 22.
 1. and 51 8, 12. Thomas, John 20. 28.
 Paul, 2 Tim. 1. 12. 2 Cor. 5. 1. Rom. 8.
 37, 38. Gal. 2. 20. 1 Tim. 1. 13, 14.
 16. The Church of Christ, Cant 2. 16.
 and 7. 10. 3 The nature of faith and
 hope tend and lead on unto Assurance,
 Col. 2. 2. Heb. 6. 11, 18, 19. Heb. 10.
 38. 4 Hence all Christians ought to
 contend after Assurance, 2 Cor. 13. 5.
 Assurance that eternal life is ours, actu-
 ally attained, brings great glory to God,
 1 Cor. 4. 20, 21. is the glory of faith,

Rom. 4. 19, 20. overcomes greatest difficulties, Rom. 4. 17, 18. is an approved cordial extraordinarily strengthening believers hearts in worst times, under saddest afflictions, yea, in the straits of death, Job 19. 25, 26, 27. 2 Tim. 4. 7, 8. and in a word, is a Paradise on earth, the suburbs of Heaven, and sweetest glimpse of glory. Come hither therefore all ye doubting soules, and drooping Christians, that walk in darknesse, and have no light of assurance and comfort; this blessed Epistle is an Epistle for you; read it and meditate upon it continually, till you be perswaded, settled, stablished, comforted. And for your further help peruse these evidences extracted out of it and familiarly digested by him whose comfort it will be, to be an *Helper of your*

joy.

CHAP.

CHAP. I.

Evidences or Signes of
Gods love to us.

Christs being sent to lay down his life for us, that we might live by him: may be a first Signe of Gods love to us. *Hereby perceive we the love of God, because he laid down his life for us, 1 Joh. 3. 16. In this was manifested the love of God towards us, because that God sent his only begotten Sonne into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sinnes, 1 Joh. 4. 9, 10. Hence when actually we live through Christ, we actually taste Gods free love in Christ.*

Gods speciall love acts towards his beloved ones, chiefly three waies, (1.) In electing them before all time, *elect of God, holy and beloved, Col. 3. 12. which is more peculiarly ascribed to the Father, 1 Pet. 1. 2. (2.) In redeeming them in fulnesse of time, which is more peculiarly attributed to the Son, Joh. 15. 12, 13. Gal. 2. 20. Rev. 1. 5. (3.) In immediately applying of Christ unto them in due time by sanctification, effectually calling &c. and this is more peculiarly given to the Holy Ghost, Tit. 3. 4, 5. 1 Pet. 1. 2. And in every of*

these acts of love, God comes neerer and closer unto his. The Fathers love in electing, is love intended, and purposed; this is most remote: The Sonnes love in redeeming, is love actually demonstrated to the world; this is neerer: but the Holy Ghosts love in sanctifying, &c. is love effectually and peculiarly applyed to individuall persons; this is most neare. Would we know our interest in the Fathers electing love? consider what part we have in the Sonnes redeeming love: would we discover our share in the Sonnes redeeming love? then let us accurately search what right and property we have in the Spirits sanctifying love; when we spiritually live from the Father through the Sonne by the Spirit, then God gives us a taste of his love experimentally.

* Hoc est ergo illud quod supra dixi, quia plus non amat Deus, quam filium patris. Evidens quippe re: est quod super affirmatum filiorum nos Deus diligit, qui propter nos filio non peperit. Et quid plus addo? & hoc filio iusto, & hoc filio unigenito, & hoc filio Deo. Et quid dici amplius potest? & hoc pro nobis, id est, pro malis, pro impiissimis, pro iniquis. Quare stare hunc erga nos Dei amorem queat, nisi quod iustitia Dei tanta est, ut in eum alicuius inustum cadere non possit? Nam quantum ad rationem humanam pertinet, iniustam rem homo quilibet fecerat, si pro peccatis servum bonum occidisset. Utique hoc magis inestimabilis pietas, & hoc mirabilis magis Dei virtus est, quod ita intelligi ab homine magnitudo iustitiae suae non possit, ut quantum ad imbecillitatem humanam pertinet, penitus iniustitiae speciem magnitudo iustitiae habere videatur. *Salutar. Mass. De Gubern. Dei. lib. 4. p. 121, 122. Oxon. 1619.*

this

this love of God to us. This is that which I said before, that God loves us more, then a Father his Sonne. Verily the thing is evident, that God loves us above the affection of sonnes, who for our sakes hath not spared his Sonne. And what adds I further? and this a just Son, and this an only begotten Sonne, and this Son God, And what can be said more? and this for us; that is, for evill ones; for most wicked ones; for unrighteous ones. Who can estimate this love of God towards us, but that the justice of God is such, that no unjust thing can be incident unto him? For so far as humane reason may judge, any man had done an unjust thing, if for the worst servants he should have put to death a good Sonne. So that in this the piety of God is more inestimable, and in this the vertue of God is more admirable, that so the greatnesse of his justice cannot by man be understood: inasmuch as to the apprehension of humane imbecillity, the greatnesse of his justice seemes almost to have a shew of injustice. So he.

Adoption. That we should be reckoned among the children of God, may be a second Signe of Gods love to us: Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sonnes of God! 1. Job. 3. 1. Well said the Apostle [Behold, what manner of love!] for here is not only love, but love to admiration. That we without strength, Rom. 5. 6. we lost creatures, Luk. 15. last; we sinners, Rom. 5. 8. we in the bond of iniquity, Act. 8. 13. we dead in tres-

II.

trespasses and sins, *Eph. 2. 1.* we enemies to God by wicked works; *Col. 1. 21.* we children of wrath, even as others, *Eph. 2. 3.* &c. That we should be thus advanced in heavenly places in Christ, and accounted not only servants, which is much, *Joh. 12. 26.* not only friends, which is more, *Joh. 15. 15.* but also *sonnes*, and consequently *heires* and *co-heires* with Christ, which is most of all, *Rom. 8. 16. 17. Gal. 4. 4. 5. 6.* Let men behold, let Angels behold, let both adore and admire, what manner of love is this love. Shew thy sonneship; this Son-ship demonstrates infallibly Gods love unto thee. God takes none into this nearest relation, but whom he first took into his dearest affection. If thou art a Sonne of God, then (1.) Thou art born againe of the Spirit of God, *Joh. 1. 12, 13.* and *3. 3, 5.* (2.) Thou hast received Jesus Christ by believing on his Name, *Joh. 1. 12.* (3.) God hath instilled into thee a Son-like Spirit of prayer, *Rom. 8. 15, 26.* (4.) Thou art conforme to Christ the first-borne among many brethren, *Rom. 8. 29.* (5.) Thou art acted, led, and guided by the Spirit of God, *Rom. 8. 14.*

III.

Our not loving the world, nor the things that are in the world, inordinately: may be a third Signe of Gods love to us. *Love not the world; nor the things that are in the world; for if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes,*

For Eternal Life.

9

eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doth the will of God, abideth for ever. 1. Ioh. 3. 15, 16,

17. The love of the Father is in him neither *Actively* nor *Passively*, who immediately loves the world. Not *Actively*, he loves not the Father: not *passively*, he is not beloved of the Father; for who can be beloved of the Father and not reciprocally love the Father again?

1 Iohn. 4. 19. and who can entertaine the true love of the Father in the heart, but withall he must banish the excessive love of the world out of the heart? For, 1. The love of

the Father and the love of the world are forepugnant and inconsistent one with another,

1 Iohn. 4. 4. *Matth.* 6. 24. 2. The love of the Father and of the world, do each of them so

forcibly exhaust and draw out the whole heart, that it is impossible that these two

loves should at one and the same time in intense degrees, dwell in one and the same

heart. As * *Cyprian* well observed: The love of God and the world cannot cohabit in one heart

together: as the same eye cannot at once look up to heaven, and down to the earth to-

gether. But who do inordinately love the world, and things in the world?

Answer. 1. They who are wont inordinately to desire and seek it when they want it, 1 *Tim.*

6. 9, 10. *Matth.* 6. 31, 32, 33. 2 *Pet.* 2. 1, 2, 3. 2. *Kings* 5. 20, 22. 1 *Kings* 21. 4. 9, 10, 16.

2. They

* *Mundic-
nim amor
& Dei pa-
riter in u-
no corde,
cohabita-
re non
possunt:
quemad-
modum
idem ocu-
li, eolum
pariter ac
terram
nequa-
quam con-
spiciunt.
De 12. A-
busionibus
seculi Cy-
priano
adscript.
cap. 7.*

3. They who are wont inordinately and immoderately to set their hearts upon it, and abuse it whilst they have it, *Ps. 62. 10. 17. 18. 6. 17. Luk. 12. 16. to 12. Mat. 19. 21. 22. 23. 24. 25. 1. to 7. 34. 1.* They who are wont excessively to grieve and perplex themselves when they lose it, as *Achitophel*, who when he lost this worlds honours, went discontentedly and hanged himselfe, *2 Sam. 17. 23.*

IV.

Our love to God, which is a sweet gift, a resulting ray, a reflexive beame of Gods love to us, may be a fourth Signe of Gods love to us. *We love him, because he first loved us, 1 Joh. 4. 19.* When God begins to us in this sweet cup of love, we cannot chuse but pledge him: but should not be love us first, and we also have some apprehension of that his love, we should never love him at all. For as *Bernard* saith, * *Men render not love to God loving them, till the spirit of faith reveals to them Gods eternall purpose, about their future salvation.* As light breeds light, fire fire, so Gods love to us, begets love to God in us.

But how or wherein hath God loved us first?

Ans. God the Father, Son, and holy-Ghost, hath eternally loved us, in electing us, *Col. 1. 12. 1 Pet. 1. 2. Eph. 1. 3. 4. 5. 6. 7.* In a more peculiar sort, *God the Father* love first shined forth towards us in giving *Jesus Christ* his own only Son, *that Sonne of his love*, *(Col. 1. 13.)* for us, *Ti. 3. 4. 5. 6. Tit. 3. 16.*

Hath

* *Deus* 1.
mundi be-
nignus vi-
com amo-
rit non re-
pugnant.
ill reve-
lante illo
spiritu per
fide eter-
num Dei
propositu
super ta-
late illu-
rum fu-
cari.
Bernard.
142.

hath God so loved us, as not to spare his
owne Sonne; (as hath before been eiden-
ed) how can this chuse, but kindle in us re-
ciprocall flames of love again to God; and
make us delight in his love? They were I
think (saith * Bernard) of the love of God, the
more I am thirst, and cannot be satisfied with
it; nor I, nor any one perfectly loving Christ.
This love, the more it is eaten, the more it aug-
ments hunger; the more it's drunken, the more
it incites thirst; it so inebriates that minde
wherein it dwells, that it seeks, or loves nothing,
nor possibly can love besides him, whoso loved
the world, that he gave his only begotten Sonne,
that whosoever believes and loves him, might
not die, but live with him. And in a more spe-
ciall manner, God the Son's love, first pre-
sented us, in his giving himselfe for us. When
Christ stood by *Lazarus* his grave, and wept
for him, the Jewes said, Behold, how he loved
him! John 11. 35, 36. much more may we say
when Christ did more then weep for us,
when he bled for us, when he dyed for us, Be-
hold, and admire how he loved us! John 10.
11. and 15. 12, 13. Rom. 5. 8. Eph. 5. 25. Gal.
2. 20. Rev. 1. 5. Can we possibly look upon
this love of Christ, and not be wholly over-
come with it, over-powered with it, ravished

De dile-
ctione Dei
quo plus
bibit, plus
sitit, & ea
saturari
non pos-
sum, nec
ego nec a-
liquis per-
fecte dili-
gens Chri-
stum. Ipse
quo plus
editur,
plus fa-
mem ex-
auget: &
quanto
plus ipse
bibitur,
plus sitim
invenit;
solum quia
inhabitat
mentem
sic inebri-
at, ut ali-
um non
diligat.

ne deligere possit nec valeat præter eum, quia sic inebriatum
est, ut filium suum unigenitum daret ut omnia propter
illum, non moriatur, sed vivat cum eo. D. Bernardus
de Dom. Serm. 13. ad iust.

with it, and irresistibly constrained with it, to love Christ againe; 2 Cor. 5. 14, 15. Let us say with * Bernard, in his holy rapture of affections to Christ: Behold, how he loved us; he chose to die for us, lest we should be doo-
 * Ecce quomodo dilexit nos! pro nobis elegit mori, ne nos mortem mere-
 reamur aeterna; Resurrexit a mortuis, ut suae resurrectionis tribueret esse participes: Ascendit in caelum, ut nos promeretur ad palatia celestia. Et sedet ad dexteram Patris, coronans & locans, letificans & collocans illic, quos proprio cruore redemit, quos gloriose sibi charitatis asseruit secum in eadem dextra Patris. Ipsum igitur Christum, sine modo, ultra modum, absque meta, ultra metam; assidue, continue, toto corde, tota mente, totis viribus, totis virtutibus diligamus, veneremur & amemus, Bern. in Cen. Dom. Serm. 12. sub. fin. * Domine, certe certus sum per gratiam tuam, desiderium desiderii tui, & amorem amoris tui habere me in toto corde, & in tota anima mea. Huc usque te faciente profect, ut desiderem desiderare te, & amem amare te. Bern. Solidog. Sect. 5. p. 511. G. Lutetia. 1640.

For Eternall Life.

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2 Doubtlesse this is an evidence that
God loves thee. For nothing but his infinite
love to thee, kindles this spark of
love in thee.

Quest. But by what signes may I know
that I truly love God and Jesus Christ, or
at least truly desire to love him?

Ans. Thou mayest know that thou truly
lovest him, or desirest to love him, if thou
lovest him, or desirest to love him, (1.) *At-*
tractively. (2.) *Intensively.* (3.) *Sincerely.*
(4.) *Purely.* (5.) *Obedientially.* (6.) *Invincibly.*
(7.) *Unceasingly.*

1. *Attractively and unitingly*, when God
and Jesus Christ are so endeared to the
heart, that the soule restlessly groanes
and pants after the enjoyment of them;
as in David, *As the Hinde panteth after*
the water brooks, so panteth my soule after
thee O God, my soule thirsteth for God, for the
living God —, Psal. 42. 1. 2. As in Moses,
I beseech thee shew me thy glory, Exod. 31. 18.
As in the Church, *Make haste my beloved, and*
be thou like to a Roe, or to a young Hart upon the
mountaines of Spices, Cant. 8. 14. Christ saith,
Surely I come quickly; The Church echoes,
Amen, even so, come Lord Jesus, Rev. 22.
20. There is a principle of motion in bodies
naturall; as in earth, that makes it descend to
its center; in fire, that makes it ascend to its
proper resting place: and (if impediments
interpose not) they cannot rest till they be
united,

* Amor meus pondus meum illo feror, quocunq; feror. *Aug.* united to them: thus that soule that tru loves God, hath an inward supernatur principle, drawing it after God. Nor can acquiesce, or center it selfe any where, but God; the most amiable God having scatter ed some sparks of his love in our hearts, lures us after him: * as fire drawes fire, as the loadstone snarcheth the iron unto selfe, by its attractive, magnetick property. Doth Gods love and lovelinesse so inate and steale away thine heart after God, that thou longest to enjoy God, to have union with him, and Communion with him? that's true love; love is a cementing, soldering, magnetick grace, If thine be such, then (1.) *What griefe hast thou in his absence?* (2.) *What desire of his presence?* (3.) *What delight in his joyment?* A true uniting love discovers selfe in all these. 1. *What griefe is the absence of God, and Christ to thy soule?* Davids laments, when God did hide his face, *Psal.* 22. 1, &c. *Psal.* 13. 1, &c. It was as a sword in my bones, when the enemy said, *Where is thy God?* *Psal.* 42. 10. But God had even broken his bones in shivers, when he had taken the joy of his salvation from him, *Psal.* 51. 8, 12. And the Church is heart-sick, sick of love, when Christ had but a little withdrawn himselfe from her, *Cant.* 5. 6. 8. Where is thy paine, thy sicknesse, thy grief, thy tears in Gods withdrawings? Love is impatient of divorce or distance. * *Thou lovest him but a little*

little, if for his love thou dost not daily sigh
and weep; for his absence is wont to be a flood of
tears to the loving spouse, when she seeks him,
but finds him not; calls, but he answers not; no-
thing pleases her but weeping. 2. What de-
sires and groanes hast thou after the presence of
God, and Jesus Christ? My soule thirsteth for
thee, my flesh longeth for thee. — My soule
followeth hard after thee, Psal. 63. 1. 8. Here
was Davids love. I have suffered the loss of
all things, and do count them but dung that I
may winne Christ, Phil. 3. 8. Here was Pauls
love. Let him kisse me with the kisses of his
mouth, Cant. 1. 2. Draw me, we shall run after
thee, versic 4. Turne, my beloved, and be thou
like a Roe or young Hart upon the mountaines
of Bether, Cant. 2. 17 Here is the Churches
love. But where is thy love? where is thy de-
sires of the enjoyment of God and Jesus
Christ? dost thou strive like the diseased
man to draw near to Christ, that by a saluati-
ous touch of the hem of his garment thou mayst
be healed, as it were, steale spirituall soundnesse to thy
miserable soule? or like Thomas, that man
of doubt, who said, I will see him, and touch him, before I
believe. *Sed cum accedere gestio ad eum, & vel sicut hamorrhoea infirma & misere-
njung mea saluifico tactu vel
ambraz ejus, quasi furari gestio sanitarum; vel sicut Thomas
ille vir desideriorum, totum eum desidero videre & tangere, &
non solum, sed accedere ad sacrosanctum latus ejus vultus, os-
culum arcæ quod sanctum est in latere; ut non tantum mittam di-
gitum, vel totam manum, sed totus intrem usque ad cor ipsum
Iesu, in Sanctum Sanctorum, in arcam Testamenti, ad mannam
viream nostræ animæ humanitatis, continentem intra se Man-
na Divinitatis, Heu, dicitur mihi, noli me tangere. Bernard, Seli.
4. Seli. 4. p. 5 10 c. D. L. 1640.*

of desires, desirest thou to see and touch Christ
and not only so, but to approach to the sacred
wounds of his side, (that door of the Ark
which was made in the side,) that thou mayest
thrust in, not only thy finger, or thy whole hand,
but that thy whole self also mayest enter into
the very heart of Jesus; into that holy of holies,
into that Ark of the Testament, into that
golden pot, the vessel of our humanity, wherein
is the Manna of the Divinity. I mean, dost
thou long for most intimate enjoyment of
and Communion with Jesus Christ both
God and man? this is love indeed. 3. *Fi-*

** Hæc est gloria, hæ sunt divitiæ in domino. Beati amatoris tui: quia perfectio est desiderii. Et amantem, quod desiderat, et quod amat, semper desiderat amare. Et desideranti & amanti, quod desiderat & amat, sic facis abundare. O Domine, ut nec amaretis desiderantem, nec fallidum affligat abundantem. Bern. Soliloq. lib. 7. p. 512. K.*

ally, what delight and contentment dost
thou find in his enjoyment? True love finds
most contentment in the enjoyment of the
object most beloved; hence, David preferring
the enjoyment of Gods face before any
sublunary treasure, discovers his true love to
God thus: *Many say, Who will shew us good?*
Lord, lift thou up the light of thy countenance
upon us: then will put gladness in mine heart,
more than in the time that their corn and wine
shall increase, Psal. 4. 6, 7. And yet
of all enjoyments of God & Christ, beloved,
that enjoyment is sweetest, that succeeds
his absence and estrangement. Health is
always sweet, but double sweet after sick-
ness.

ness

ness; liberty alwayes pleasant, but double
 pleasant after imprisonment; life is alwayes
 comfortable, but to have return'd from
 death to life, is a double life: So to them
 that love God, his presence ever delectable,
 but his presence after his soul-afflicting ab-
 sence is even ravishing. Hence David wrast-
 ling out of an intricate temptation, and reco-
 vering a sweet view of God, cries out, *Whom*
have I in heaven but thee? and there is none
upon earth, that I desire besides thee. My flesh
and mine heart faileth; but God is the strength
of mine heart, and my portion for ever, Psal.
 73. 25, 26. The Church enjoying Christ,
 saith, *I sat down under his shadow with great*
delight, and his fruit was sweet unto my taste,
 Cant. 2. 3. but when after estrangement she
 found him whom her soul loved, how is
 she transported? *I held him, and would not let*
him go, untill that I had brought him into my
mothers house, into the chamber of her that con-
ceived me. I charge you O ye daughters of Je-
rusalem, by the Roes, and by the Hindes of the
field, that you stir not up nor awake my love
until he please, Cant. 3. 4, 5. that is, let him
 have no offence given him, that I should lose
 him any more. Canst thou truly say in thy en-
 joyment of God, of Christ? *O let his left*
hand be under my head, and his right hand em-
brace me, Cant. 2. 9. Lord, let not the left hand
 of thy temporal consolation be wanting, but be
 under my head for use: but let thy spiritual

* *Leva*
 temporalis
 consolati-
 onis aux
 Domine
 non de fir-
 sed sit sub
 capite meo
 ad uten-
 dum. Dex-
 tra vero
 sua spiri-
 tualis de
 spirituali-
 bus & æ-
 ternis con-
 solatione
 corum me
 amplecti-
 tur ad fru-
 endum &
 in amplexu
 charitatis
 tuæ, in o-
 culis dol-
 ce fini-
 tur, ut
 com-

right hand, thy consolation about spirituals
 sum do- and eternal, embrace not wholly, for enjoyment;
 mias & re- and in the embracement of thy love, in the kif-
 quiescata- ses of thy sweetnesse, my soul shall rest and sleep in
 — Sed O peace. — O it is good for us to be here; let us
 Domine, build three Tabernacles, one for Faith, one for
 quando Hope, and one for Love, but all for thee: This
 (quodquā is right love to God indeed.
 rarum est)
 me in ali-
 qua huius gaudii parte invenio: clamo, vociferor; Domine bo-
 num est nos hic esse, faciamus hic tria tabernacula, fidei unum,
 amoris unum, spei unum. Nunquid nescio quid dicam cum dico;
 bonum est nos hic esse; Bern. Soliloq. Sect. 1. & 6.

2. *Intensively.* God is the highest object
 of love, and challengeth the highest and
 most intensive acts of love: God is the su-
 pream Good; yea, the only good; none good
 but one, that is God, Matth. 19 17: therefore
 he should have the supream affections, all
 the affections, all of the affections, and none
 but he. * *Thou shalt love the Lord thy God*
with all thy heart, and with all thy soul, and
with all thy strength, and with all thy minde
 Luke 10 27, Deut. 6. 5, Matth. 22. 37. with
 these foure, heart, soul, might and minde,
 and with all of every one of these, i. e. with
 all that is within thee; God, if truly loved
 is to be beloved of thee. Yea, let God, let
 Jesus Christ have the preheminence in the
 affections: In tota mente, fructuionem sapientia; Primam enim
 Deum voluntatem animam movet; amor promouet, charitas
 contemplatur, sapientia fruatur. Bern. de Nativ. & Dignit. amor
 in cap. 10 ad ini.

soul; above all creatures let him possesse the throne of thine heart; and be a diadem on thy head; but let all things else sit down below, at thy foot-stool, *Prov. 12. 1. Psal. 73. 25. and 4. 6, 7. Matth. 10. 37. Luke 14. 26.* no object is so amiable, no delight so desirable as God to him that loves him; true love can despise the world, yea, ten thousand worlds for him.

3. *Sincerely and uprightly.* When God is chiefly loved for * himself, for his own incomparable Excellency, perfection, beauty, sweetness, loveliness and love: and other things are loved for him, and in order to him; then not so much they are loved, as God is loved in them, *1 John 4. 19. We love him, because he loved us first.* The Church loved Christ for himself, *Cant. 5. 10. to the end.* We may love Gods gifts, but must more love God the giver, else our love is mercenary, not upright.

Recedat omnis zelotypia, nē tecum aliquid amem, quod propter te non amem. O vere unice amor; & vere domine: cum vero propter te aliquid amo, non illud amo, sed te propter quem amo quod amo, Bernard. lib. de amore dei. cap. 6. ad init.

4. *Purely and holily.* God is truly loved, when purely affected: we love God purely, when we cordially hate that which God cannot love, viz. Sin. *Ye that love the Lord, hate evil, Psal. 97. 10. Lovest thou him,*

* Amas il- (saith * Augustine) then oughtest to hate what
lum? de- he hates. — Hence it appeares then truly
bes odiffe lovest what is good, if thou hast found to hate
quod odit. what is evil. — Hinc
apparet te diligere quod bonum est, & inveni- fuisse odiffe quod malum
est. D. August. Enarrat. in Pl. 96.

5. Obediently. When we so love God or
Jesus Christ, as to indeavour really to keep
all his Commandements. If you love me, keep
my Commandements. — He that hath my
Commandements and keepeth them, he it is
that loveth me, John 15. 21, 23. That is, saies

* Quia * Augustine, He that loveth them in memory, and
bet in me, keeps them in life: who hath them in words,
moris, & and keeps them in works: who hath them in
servat in bearing, and keeps them in doing: or who hath
vita: qui habet in them in doing, and keeps them in persevering,
habet in them in doing, and keeps them in persevering,
sermoni. He it is, saith he, that loveth me, Love is so
bus, & ser- be demonstrated by works, that: be not an un-
vat in mo- fruitful usurpation of the name of love.

habet au-
diendo, & servat faciendo: aut qui habet faciendo, & servat
perseverando, Ipse est, inquit, qui diligit me. Opere demon-
stranda est dilectio, ne sit instructio sola nominis Appellatio. Aug.
in Evang. Jean. Tract. 75.

6. Invincibly, against all difficulties, op-
positions and persecutions. Love is strong as
death, jealousy is cruel as the grave; the coales
thereof are coales of fire, which hath a most
vehement flame. Many waters cannot quench
love, neither can the floods drown it, Cant. 8.
6, 7.

7. *Unchangeably in incorruption.* True love to Christ will not waste, putrefie, worm-eat or decay, but is uncorruptible: *Grace* (as with all them that love the Lord Jesus Christ, (Eph. 2.9.) *in incorruption*, Eph. 6.24. true love is a long-lasting, yea, an everlasting affection. *Charity never faileth*, 1 Cor. 13. 8.

CHAP. II.

Evidences or Signes of
our Regeneration, New-
birth, Adoption, Son-ship,
&c.

I.

That the world knoweth us not, if we be the children of God. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John 3. 1. By [World] here understand, that world of carnal, unregenerate persons that lieth in wickednesse, 1 John 5. 19. & Merito eorum esse in malo dicitur, ubi boni locum habere non possunt. Siquidem ita eorum iniquitatibus plenum est, ut autem illi qui sunt, aut qui bene sunt, multorum persecutione afficiuntur, *Salvian. de Gubern. Dei, lib. 4. p. 113. Oxon. 1629.*

5. 19. elsewhere called, *the children of this world*, in opposition to *the children of light*, Luk. 16. 8. *This world* knows not the heavenly Father, *adopting*: nor his spiritual children, *adopted*, yea, therefore it knowes them not, because they are the children of such a Father. So that the worlds not knowing us in this sense, may help us to discover that God knows us, and ownes us as his children. To *know* implies first, sometimes a precise act of the minde, understanding, discerning, discovering, apprehending, comprehending things what they are, John 21. 15, 17. 1 Cor. 8. 4. In this sense the carnal world knowes not God, nor Jesus Christ, nor the things of God, *because they are spiritually discerned*, Jer. 10. 25. 1 Cor. 2. 8, 11. Nor knowes it the children of God, and what privileges, comforts and happinesse belongs unto them, and that even in this life, in the state of grace, 1 Cor. 2. 9. 2. Sometimes an act also of the will; or a joynt act of the minde and will, regarding favourably, respecting, loving, affecting, approving things known, Psal. 101. 4. Thus God is said to *know the way of the righteous*, Psal. 1. 6. *Christ know his sheep*, Job. 10. 27. and so, not to love, nor to approve, is *not to know*, Acts 7. 18. Mark 7. 23. and 25. 12. In this sense the carnal world knowes not God nor Christ, i. e. loves them not, cares not for them, but rather hates them, Exod. 5. 2. Jer. 5. 4. And the

also the world knows not the children of God; i. e. loves them not, cares not for them, but hates them, persecutes them, &c. because such, *John* 15. 18, 19. *1 John* 3. 12. So that the more the world hates us for Gods sake, Christs sake, as Christians: the more encouragement we may have, that we are not of the world, but chosen out of the world into Gods family, *1 Pet.* 4. 16, 17.

True believing that Jesus is the Christ, evidenceth that we are borne of God. *Who-soever believeth that Jesus is the Christ, is born of God, 1 John* 5. 1. For clearing this evidence of Regeneration, Consider these two Questions. 1. What is meant here by believing that Jesus is the Christ? 2. Whence it may be evinced, that whosoever does truly thus believe, is borne of God?

Quest. 1. What is it to believe that Jesus is the Christ?

Ans. Faith or believing as it relates to Christ, hath especially two primary and most remarkable acts, viz. *Assenting* and *Applying*. 1. The *Assenting* act of faith, is, that whereby faith assents to Gods whole Scripture-Record touching Jesus Christ, as true, *1 John* 5. 10, 11. viz. That this Jesus which is revealed so fully to us in the New Testament, both in his Person and Offices, is no other then the Christ, the true Messiah, or anointed of God, that was fore-promised, fore-prophefied of, and prefigured under all

II.

periods of the Old Testament, from the fall of the first *Adam*, to the fulfille of time for the incarnation of the second *Adam*, to be the only Mediatour betwixt God and man, and Saviour of the world. This some call *Dogmaticall faith*, some *Historical faith*, because it barely and precisely entertaines the *Doctrine* and *History* of Scripture as Truth, without any particular appropriation of any thing of Christ to them that so believe. Now this bare & naked assenting act of faith, cannot be a character of Regeneration, nor the faith here intended. For, (1.) Hypocrites may assent to the truth of the Record which God hath given touching Christ. For we read often of the faith of such, as, *Luke* 8. 13. *Acts* 8. 13. which believing of theirs, was at least an *Assent*; for Assent to truth revealed, is the least and lowest act of faith. (2.) Devils may assent to this truth Dogmatically, *That Jesus is the Christ*; yea, they have assented to it, and known it to be so. See *Mat.* 1. 24. *Luke* 4. 34, 41. Yet nor Hypocrites, nor devils are regenerate. 2. The *Applying* act of faith is, that whereby faith having assented to the truth of all Gods Record touching Christ, proceeds to apply and appropriate all particularly to a mans self, as did *Paul*; *Who loved me, and gave himself for me*, *Gal.* 2. 20. and *Thomas*; *My Lord, and my God*, *John* 20. 28. This appropriating act of faith, is sometimes called, *believing on the*

Son

Son of God [it's no vain name, i. e. into the Son of God,] John 5. 10. believing on his Name, it's no vain name, i. e. into his Name, 1 John 5. 13. John 1. 12. coming to him, John 6. 35. receiving him, John 1. 11, 12. having the Son, 1 John 5. 12. tasting him, 1 Pet. 2. 3. eating him, eating his flesh and drinking his blood, John 6. 53, 54, 56, 57. compared with ver. 47. all which expressions denote faith's appropriating of Christ unto the particular individual believing soul, as his Christ, Priest, Prophet and King; as his Jesus, his Saviour, &c. from whom he expects and looks for, Redemption, Righteousness, Pardon, Holiness, Adoption, Peace, Comfort, Grace, Glory, and every thing that is promised, or is to be expected from the Messiah, as Calvin well observes; To believe that Jesus is Christ, is to hope for all those things from him, which were promised of the Messiah. This is true justifying faith, Rom. 5. 1. now this is the faith here meant; this is the true believing that Jesus is the Christ.

* Credere quod sit Christus, est ab eo sperare quicunque de Messia promissa sunt.

Calv. Comment. in 1. Johan. 5. 1.

Discoveries or Characters of this true faith, are many. Take these seven which gradually depend one upon another, viz.

1. The habit of this faith is infused into the soul by God in Regeneration, Eph. 2. 8. John 1. 12, 13.
2. This habit infused is brought into act by the Father drawing the soul to Christ, John 6. 44. This drawing is effected, 1. By dis-

Discovering the necessity of Christ to salvation, *Matth. 4. 13. to 2.* By displaying the sufficiency and alluring Excellency of Christ for salvation, *Heb. 7. 25. Cant. 5. 10.* to the end. 3. By manifesting the possibility of obtaining Christ and salvation by him, *1 Tim. 1. 16.* 4. By propounding the willingness and readinesse of God and Christ to entertain poor sinners, *Matth. 11. 28, 29. John 7. 37. Isaiah 55. 1. John 6. 37. Luke 15. 20.* to the end. 5. By disclosing the invaluable happinesse in gaining Christ, *1 John 5. 12. John 3. 16, 18, 36.* And, 6. By stirring up ardent strong desires in the heart after Christ, that the soul is restlessly thirsting, till he be obtained, *Isa. 55. 1. John 7. 37.*

3. Faith thus infused and acted, is perswaded to accept Christ upon his own termes, without self-denial, bearing the Crosse, and following Christ, and actually accepts him, *Luke 9. 23. John 1. 12.*

4. Faith having received Christ, tastes such sweetnesse and pleasantnesse in him, that Christ is most precious to the soule, *1 Peter 2. 3. 7.* and all things in the world are but losse and dung unto him, *Phil. 3. 8.* Oh, how is the soul filled with joy and peace in believing! *Rom. 15. 13. and 5. 1.* and so it sits down under Christs shadow with great delight, and his fruit is sweet unto its taste, *Cant. 2. 3.*

5. Faith having thus taken and tasted Christ

Christ notably enlivens and quickens the
soul, that not so much the Believer lives,
as Christ by faith lives in the Believer, *Gal. 2.*
10. Rom. 1. 17. Hab. 2. 4. Christ principally
knows, wills, loves, prayes, and in a word per-
forms all spiritual motions in him. *Ob that's*
a sweet life indeed, whereof Christ is both
author to give it, and Pilot to guide it.

6. Faith having enlivened the soul by
Christ, it notably puts forth it self in vital
operations from Christ. For true living faith,
is a working and fruit-bearing faith, as *James*
demonstrates, James 2. 14. to the end. Now
faiths principal acts are these. 1. Cleansing
and purifying the heart from all inward fil-
thinesse, so as not to approve it, or mingle
with it, *Acts 15. 9.* 2. Calming and pacify-
ing the conscience, as once Christ said to the
windes and waves, so faith in Christ saith to
the troubled and perplexed soul, *Peace and*
be still, and there is a great calme, *Rom. 5.*
1, 2, 3. Phil. 4. 7. 3. Acting and working by
love, with a chearful respect and delightful
enlargement to all Gods Commandements.
Gal. 5. 6. 1 Iohn 5. 3.

7. Finally, Faith having attained to this
spiritual strength and activity, contends af-
ter a fuller perfection, even after a full as-
surance, ——— *Col. 2. 2. Heb. 10. 22. Heb. 6.*
11, 18, 19. which full-assurance is obtained
by faith's reflecting upon its own acts, and
seeing it self believe, *I know whom I have*
belov'd

* *NAME* - *Believers* *Time* 1, 12. and though etc
Scis non *cy* *Believer* reacheth not this full assurance
poest à fi nor any one retaines it at all times: yet the
de magis nature of faith contends and leads all unto
avelli, quā it most genuinely, whence * *Calvin* was
a sole not afraid to say, that full assurance can
calor & lu more be plucked from faith, then heat or light
men. Calo. can be severed from the Sun.
Comment.
in Col. 2, 2,

Qu. 2. Whence may it be evinced that
 whosoever doth thereby thus believe, is
 of God? *Ans.* From many grounds,
 take a few for all. 1. This believing thus
 described, is a receiving of Christ, and a be-
 lieving on his Name: but every one that re-
 ceives Christ and believes on his Name, is born
 not of blood, nor of the will of the flesh, nor of
 the will of man, but of God, Joh. 1, 12, 13.
 What need to be said more punctually? 2.
 This Faith thus described is one of the fruits
 of the spirit, enumerated as contrary distinct
 from the works of the flesh, Gal. 5, 22. Conse-
 quently they that have this Faith, have the
 regenerating Spirit in them, whence this and
 the other fruits flow, and so are born of God.
 3. This Faith and believing here described,
 is such as whereby the believer pleaseth God,
 Heb. 11, 6. Consider well the former par-
 ticulars. Therefore they that so believe are
 regenerate; in the spirit, and not in the flesh,
 for they that are in the flesh cannot please God,
 Rom. 8, 8. 4. Finally, they that believe in
 Christ, as hath been described, shall be saved.

Mark

Mark 16. 16. Joh. 3. 16. Therefore they must needs be borne of God: for, Except a man be born again, he cannot enter into the Kingdom of God Joh. 3. 3, 5. and with all blow out.

The not committing of sin, is the property of such as are truly regenerate. He that committeth sin, is of the devil, for the devil hath sinned from the beginning: for this purpose the Son of God was manifested, that he might destroy the workes of the devil. Whosoever is borne of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is borne of God, 1 Joh. 3. 8, 9. This note about sinning, is for greater cleerenesse, and more emphaticallnesse, laid down, Affirmatively, and Negatively: by that, detecting the children of the devil; by this, the children of God. Contraries parallel'd serve to illustrate one another.

1. Affirmatively, ver. 8. where consider. The Position it selfe, He that committeth sin, is of the devil. i.e. He is the child of the devil, and the diuel his father, as, Job. 8. 44. and others according to the course of this world, according to the Prince of the power of the Aire, the spirit that now worketh in the children of disobedience. Eph. 2. 2. For this phrase [is of the devil] is here opposed to that [is borne of God, ver. 1, 9.] 2. The confirmation of it, by double Argument, viz. 1. From the devils nature, for the devil sinneth from the beginning. The devil sinned from the begin-

III.

Vide E
stium in
Sententia
Distincta
Scilicet 3. 4. 5

ning of the world, compare, *Job. 8. 44.* with *Jud. 6.* He was the very first sinner in the world; and the cause of all other sinners in the world. He drew his Apostate Angels with him; hence probably that phrase *the Devil and his Angels*, *Mat. 25. 41.* He deceived our first parents in the Serpent, and brought sin upon all the world, *Gen. 3.* And still, he *as a roaring Lyon walketh about, seeking whom he may destroy.* *1 Pet. 5. 8.* Not from it said, he sinned; but *ἀναγρὰν* he sinned. By ** ἀναγρὰν* from the beginning, i. e. indefinitely, and trad with one continued act, as * some who observe. Sin is the devils continuall trade without cessation or intermission. Not but the devil being such a sinner from the beginning: they that commit sin (as meer naturall men do,) must needs be the children of the devil. This the first Argument. 2. From Christ's office, or the end of his first coming into the world. *viz. To destroy the workes of the Devil.* Sinne is the proper work of the devil, which Christ destroyed both, *By the vertue and sufficiency of his merit*, for all his elect at once *Rom. 8. 3.* And *By the vigour and efficiency of his Spirit*, *Rom. 8. 2, 13.* for every one of his elect respectively when effectually called. So that hence it must needs follow, that those persons, in whom the dominion and power of sin is not subdued by Christ, but they still commit sin, they so continuing, still remain the children of the devil; the present state is damnable.

** ἀναγρὰν*
Idem. qua-
si dicat in-
definenter
& conti-
nua actu.
Piscat. in
1 Job. 3. 8
 Non di-
 cit pec-
 cat, nam
 in eo affi-
 due perse-
 verat, sicut
 & ipse fi-
 lii. Huic
 opponitur
 qui non
 modo non
 peccat, sed
 etiam ve-
 nitur pec-
 cata dissol-
 veret. *Sec.*
Annul. in
col.

n. *Negatively, verse 9.* where also note:
 The Position it self containing the Cha-
 racter of such as are borne of God; *Who-
 ever is borne of God, doth not commit sin,*
 which also may thus be converted, *Who-
 ever commits not sin, is borne of God.* 2. The
 Confirmation of the Position by a double
 Argument. 1. *A causa conservante*, from
 the conserving cause in him that keeps him
 from sinning, *for his seed remaineth in him.*
 By seed here, 1. Some understand the
 translation of the divine essence to the Saints;
 whom therefore *Beza* deservedly brands as
 most ridiculous fanatick persons, for this
 absurd dream. 2. Some understand by seed
 the Spirit of God, by whom we are regene-
 rated, and our corruptions and flesh subdu-
 ed, so that we *walk not after the flesh, but af-
 ter the Spirit.* the streame of Interpre-
 tation runnes this way. 3. Some finally by
 seed understand the Word and Spirit toge-
 ther; the Word effectually applyed and ac-
 companied with the Spirit, *um, corda ad rectos effectus, ut non praevalat caro
 suis concupiscentiis, sed domita quasi sub iugo, cohibetur.*
Calv. Comment. in loc.
Trispha a'vra id est. Spiritus sanctus, cuius viregenitus est.
Mat. Schol. in loc.
Trispha a'vra, Sic vocatur Spiritus sanctus ab effectu, quod
 eius virtute tanquam ex semine quodam, novi homines efficia-
 mur; ex rupta nostrae qualitates instaurentur per Christum,
 et per fidem sumus coniuncti, ut peccato mortui vivamus Deo.
 Et quae hic quoque mirè se ridiculos praebent illi fanatici, qui
 divinae essentiae traducem imaginantur. *Beza Annot. in loc.*

uated

trated by the operation of the Spirit; and this seems fullest. For the Scripture compares the word to seed, because it is God's instrumentall Ordinance for our Regeneration, Being borne againe, not of corruptible seed, but of incorruptible, by the Word of God, which li-
 veth and abideth for ever; 1 Pet. 1. 23. And this Word of God abiding in the heart, written there, is a most prevalent Antidote against Sinne. *Thy Word have I hid in my heart, that I might not sinne against thee, Ps. 119. 11.* So that the regenerate sinnes not, because his seed remaineth in him, i. e. God's Word cast into the heart by the operation of the Spirit, making a man to spring into a new creature.

* Mr. Perkins; As that learned * Master Parkin hath observed. Thus of the first Argument
 case of Conscience. 2. *Ab impossibili*, from the impossibility of his so sinning, that is born of God, and that from the state and nature of his regeneration;
 first Ep. of John in ON; and he cannot sinne, because he is borne of
 forme of a God, whereby he intimates that a sinful course and a state of grace are wholly incompatible and inconsistent with one another.
 Dialogue Vol. 1. p. 425. Lon. 1626. Here the Apostle riseth higher in his expression; clearly pronouncing that the hearts of the godly are so efficaciously governed by his Spirit, that with an inflexible affection, they follow the conduct of the Spirit — The Apostle doth not only teach that the regenerate are able not to sin, but that the motion of the Spirit is so effectually that it necessarily retaines them in the constant

obedi-

of righteousness. As Calv. observes, *It is not unsuitable to this of Job, is the tenor of the Covenant of grace, I will put my fear in their hearts, and they shall not depart from me, Jer. 32. 40.*

Joh. Calv. vin. Comment. in loc.

Thus much for the distribution and explication of this context, wherein [not sinning] is made a note of regeneration. Now because this is a grand evidence of being *born of God*, that all such *sin not, nor can sin*: & because this hath much difficulty in it, as seeming to crosse, notwithstanding the experience of all regenerate persons (who feel they sin frequently, to the griefs of their souls,) but also divers Scriptures, *Psa. 19. 12, 13. Rom. 7. 15, 23, 24. Jam. 3. 2. Job. 8. 9, 10.* Therefore this is the principal thing here to be opened and cleared convincingly to the Conscience, viz.

How or in what sense, He that is borne of God, doth not commit sin, nor can sin. For more clear Resolution herein, consider this thing, *Negatively*, and *Affirmatively*. *Negatively*, when the Apostle saith, *He that is borne of God, doth not commit sin; nor can sin.* This cannot be meant (as some have hence imagined,) that the regenerate have no sin, but inherent in them, nor committed by them, but are perfectly holy even in this *Age of old time.* *Much less* and *God* might they could not so much as sin in *all* *thought.* The *Religious* and *Familial* *England* *they*

England on Art. 19. of Church of England, p. 64.

D

they needed not to pray, forgive us our
 sins. The *Apostles* desired themselves
 as pure as *Adam* and *Eve* before their fall.
 And the *Carthaginians* dreamed that they
 were as free from sinne as *Christ* himself.

* See the

Testimo-

ny, &c. of

the Lon-

dun Mini-

sters, p. 16.

17. eviden-

cing all

these

Yet even in these our dayes, some have held
 that he that believeth that *Christ* hath ransomed
 away his sin, is as clean without sin as *Christ*
 himself. That, it is as possible for *Christ*
 himself to sin, as for a child of *God* to sin.
 That, if a man by his disobedience be brought
 to be in the state of grace, though he be a
 committed murderer, *God* sets no sin in him;
 That, as well our wicked as good men, are per-
 fectly holy and good; That, a Saint in
 this life, without any addition hereafter; is per-
 fectly just, perfectly holy, completely glorious
 in this life, and is not capable of any addition
 after death in the last degree; but only of man-
 ifestation.

Against these fond and false imaginations
 observe.

1. That the holy Scripture expressly testifies
 the contrary, viz. That the most holy
 regenerate persons in this life, have in
 sin, *Original*, and hence too often fall
 into *Actual* sin. Hence *Paul* saith, *1 Cor.*
3. 18. If any man shall build upon the
 foundation, which is *Jesus Christ*, and shall
 build thereupon, *Gold, Silver, Precious Stones,*
Wood, Hay, Straw, &c. his work shall be
 known, and he shall receive his reward.
1 Cor. 3. 12-15. *There is yet another*
place, 1 Cor. 13. 12. *For now we see in a*
glasse, darkly, but then face to face.

we say that doth good, and sinneth not, Equally. If we say that we have no sin [viz. originally] we deceive our selves, and his blood is not in us. If we say we have no sin, [viz. actually] we make him a liar, and his blood is not in us, 1 John 1. 8, 10.

2. The universall experience of the best of Gods Saints in all ages, evidences that none of them all have been without sinne in this life. Not Abraham, Gen. 12. 13. 19. & 20. 25. Not Isaac, Gen. 26. 7, 9. Not Jacob, Gen. 27. 19, 20, 24. Not Moses and Aaron, Psal. 106. 33. Deut. 32. 50, 51. Exod. 32. 2, 21. Not David, Psal. 51. 1. 10. & 38. 3, 4. Not Peter, Matth. 26. 33, 34. 70, to the end, Gal. 2. 11, 12, 13. Not Paul himselfe, Rom. 7. 18, 20, 23, 24, 25.

3. The nature of grace and sanctification in this life, is at perfectest but imperfect and growing on to perfection, 1 Cor. 13. 9, 10. Psal. 3. 12, 13. consequently, * mortification is imperfect. Some Canaanites are still in the land, though the Kings are destroyed. There is a remnant of flesh, as well as a principle of spirit, Gal. 3. 17. The Church is not actually purged, but in purging from all defilements, and at last there shall be no spot nor wrinkle, nor any such thing, Eph. 5. 26, 27. Onely the man Christ Jesus in this world was without sin, Heb. 4. 15. Isa. 53. 9. Heb. 7. 26. 1 Cor. 5. 21.

4. Compleat purity from sin, and perfe-

* Contra
sic inchoa-
ri in nobis
regenera-
tionem, ut
ad morte-
usque ve-
teris ho-
minis reli-
quie man-
eant.
Quod si
nondum
plena est
ac solida
regenera-
tio, non
nisi pro
modo suo
a peccati
servitute
nos ex-
imit, &c.
Calv. com.
in 1 Joh. 3. 9.

tion of holiness is a glory, though to be desired on earth, yet reserved for heaven, *Rom.*

* *Nemo* 67. *Eph.* 5. 27. *Hab.* 12. 23. *Rev.* 21. 27. *3.*
esse sine 5. Unto all which might be added the
delicto pleassfull suffrage [of ** Ancients*] Writers;
potest, take the sense of two or three for all. *Lac-*
quandiu *runius Firmianus*, saith, None can be without
indumen- sin so long as he is burdened with the clothing
to carnis of flesh. ** Hierom* saith, If the outward man do
oneratus what it would not, and acts what it hates, is
est, La- shewer that the Command is good, and that
flant. de he acts not what is evil, but sinne dwelling
vero cultu in his flesh, i.e. the vessel of the body, and desires
lib. 6. c. 13. of pleasure. ** Augustinus* saith, Search every one,
** Si autem* though most righteous in this life, though he be
exterior worthy of the title of a just man, yet is he not
facit quod without sin. And a little after: *Whosoever*
non vult, is formerly blotted out of us in baptism;
& opera- but because all iniquity is blotted out, death no
tur quod
odit, ost-
eudit bo-
num esse mandatum, & nolle operari quod malum est, sed
habicans in sua carne peccatum, hoc est, vitia corporis, & deside-
ria voluptatis. *Hieronymus* *Rom.* 3. in *epist. ad Algasium*, *Quasi*
8. Quemlibet valde iustum discutias in hac vita; quamvis iam sit
dignus iusti vocabulo, non est tamen sine peccato. *August.* *Tom.* 9.
Tractat. 42. in *Johann.* p. 210. *Froben.* 1529. — Quis quis
peccatum est? nobis antea delictum est in baptismo. Nunquid
quia delicta est tota iniquitas, nulla remansit infirmitas? Si non
remanisset, sine peccato hic viveremus. Quis, autem audeat hoc
dicere, nisi superbus? nisi misericordia liberatoris indignus?
nisi qui seipsum vult decipere, & in quo veritas non est? *id. ibid.*
Quandiu vivis, peccatum necesse est esse in membris tuis, sal-
tem illi regnum auferatur, non facit quod jubet: Surgit ira, non
dare iram linguam ad maledicendum, noli dare iram manum aut pe-
dem, ad feriendum: Non suggeret ista ira rationalis, nisi pec-
catum esset in membris. *August.* *ibid.* pag. sequent.

infirmity remains; if none remaine, we should
live here without sinne; but who dare say
this but a proud man? but one unworthy
of the mercy of the pardoner? but he
that will deceive him selfe, and in whom the
truth is not? And in his book of the City of
God, he saith, * The words of such a master
and our Lord are vigilantly to be considered; for
he saith not, If you forgive men their sins,
your Father will also forgive you what sins
soever; but he saith, your sins. For he taught
daily prayer, and spake to disciples justified,
what is therefore [your sins] but the sins, with-
out which, even you are not, who are justified
and sanctified? Blessed * Cyprian also, that va-
lliant Confessor and glorious Martyr of
Jesus Christ, writing upon that Petition of * Verba
the Lords prayer, And forgive us our tres-
passes, &c. saith, How necessarily, how provi-
dently and wholesomely are we admonished that
Domini vi-
gilanter
laudemus sunt. Non enim ait; Si dimiseritis peccata hominibus;
& Pater vester dimittet vobis qualiacunque peccata; sed ait, pec-
cata vestra. Quod idem quippe orationem docebat, & iustifica-
ti utique discipulis loquebatur, Quid est ergo [peccata vestra]
nisi peccata sine quibus nunc vos estis qui iustificati & sanctifica-
ti estis? August. de Civit. Dei lib. 21. cap. 27. * Quam necessario,
quam providenter & salubriter admonemur, quod peccatores su-
mus, qui pro peccatis rogare compellimur, ut dum indulgentia
de Deo petitur, conscientia foris animus recordetur? Ne quis si-
bi quasi innocens placeat, cum innocens nemo sit & se extollendo
plus pereat: instruitur & docetur peccare se quotidie, dum quo-
tidie pro peccatis iubetur orare. D. Cyprian. de oratione Domini.
c. 16. p. 314 le Prent. 1563.

we are sinners; who are urged to beg pardon for
 sinnes; that whildest a pardon is asked of God,
 our minde may be remembred of it's guiltinesse.
 Lest any should please himselfe as if he were in-
 nocent, when there is none innocent; and by ex-
 tolling himselfe, should be in more danger of
 perishing: he is instructed and taught that
 himselfe sins daily, whildest he is daily commanded
 to pray for his sins pardon.

Affirmatively, They that are borne of
 God do not commit sin, nor can sinne as
 they do, and cannot chafe but do, who re-
 maine unregenerate, and continue the
 children of Satan. This position will
 comprehend the full sense of the Apostle,
 (who here plainly opposeth the regene-
 rate to the unregenerate, the children
 and issue of God to the children and issue of
 the devil, and this peculiarly in the point of
 committing or not committing of sinne)
 and take in all the severall interpretations
 which are opposite and pertinent to the
 clearing of this place. Consider therefore,
 though both the children of God, and the
 children of the devill sin: yet there is a
 vast disparity and manifold difference be-
 twixt the sinning of the one, and of the
 other; whereby we may clearly according to
 Scripture, distinguish betwixt the regenerate
 and the unregenerate: as,

1. They that are regenerate commit no
 sin, nor can sin against the Gospel Remedy

Jesu

Jesus Christ is the Gospel Remedy. Act. 4.
 12. The going on in a state of unbelief and
 impenitency, not accepting of Christ by
 faith and repentance, as a Saviour and Me-
 diator, is sinning against this Gospel Re-
 medy. Mark. 16. 17. Act. 2. 38. and 18. 34.
 John. 1. 14, 12. and 3. 18, 36. and 16. 9.
 Now, no truly regenerate person can thus sin
 against Christ, putting him away from them
 by unbelief and impenitency, because in that
 they are regenerate, it is inevitably implied
 that they actually have believed and repen-
 ted already; for repentance and faith are in-
 gredients inseparable from regeneration.
 John. 1. 12, 13.

But every regenerate man, whilst such,
 still sins against the Gospel-remedy, J. Christ,
 in not accepting him for salvation, John. 1.
 12, 13. John. 3. 18, 36. and 16. 9. Luk.
 12. 14, 27. And they cannot choose but
 thus sin against Christ by infidelity, because
 they are unregenerate, Rom. 8. 8.

H. Hence, They that are born of God, com-
 mit not sin, nor can sin, as persons under
 the absolute Power, Weight and Domi-
 nion of Sin may oft-times rebel in them,
 yet sometimes tyrannise over them: as, Rom.
 7. 29. Gal. 5. 17. But it doth not reign in
 them, Rom. 6. 6; 11. 8 and 9. 2. The reign
 of Sin discovers it self chiefly in two respects,
 as the Apostle teacheth, Rom. 6. 12, 13.
 When men willingly obey it in the lusts

*slavery: when the self-murderer, full of inward
 stirrings of sin in their unillured and assen-
 sed to, approved, delighted in, &c. A King
 is willingly obeyed by his subjects, a Tyrant
 is obeyed unwillingly. The regenerate they
 sin not willingly, but rather against their will,
 Rom. 7. 15, 19. 2. When men readily take up
 arms for sin, and fight for sin to fulfill it, viz.
 when they yeeld their members (whether
 inward faculties of soule, or outward parts
 of their bodies) as armes or weapons of un-
 righteousness unto sin fighting against the
 motions of the Spirit, commands of the
 Word, &c. When men thus readily fight sins
 battels, they are sins servants, under sins
 raigne and dominion; As men under the
 raigne of a King, readily take up armes for
 him; but under the usurpation of a Tyrant,
 they are readier to fight against him then for
 him. Now the regenerate do not fight for
 sin, nor yeeld their faculties and members
 to the service of it, but warre and strive a-
 gainst it, Rom. 7. 23, 24. Gal. 5. 17. Rom. 8. 13.*

But on the contrary, unregenerate men, both (1) readily obey sins commands; *obey it in the lusts thereof*, Rom. 6. 19. Eph. 2. 2, 3. Tit. 3. 3. and (2) as readily take up arms for sin, *yielding their members weapons of unrighteousness unto sin*; and cannot cease but so do, they *cannot cease from sin*. 3 Pet. 2. 14. They are *captive alive* (like wilde beasts in a trap by the hunter) by Satan &

in the Heart; They that are borne of God, cannot say they are free [Voluntate plens; sed semi-plens.] with a whole will; but as it were with an halfe will; an unwilling willingnesse; not with a full consent; but with a dissenting consent; with much renitency and reluctancy; not with a totall delight of heart, but with an unpleasing delightfulness. *The will that I would not do, that I do.* Rom. 7. 19. When the will of a regenerate person hath so farre consented to sin, as to act it; yet even in acting it, there remains in the will an inclination and principle to act against it: for there is in the wombe of the beleiving soule a *Jacob* and an *Esau*, a good and bad party; habits of grace infused, and reliques of sin unmortified in every regenerate person; and this in every faculty and affection of soule. Some saving light in the minde, and yet some carnall darknesse; some holy dispositions in the will, and yet some unholy inclinations, &c. So farre as the heart and will is regenerate, so farre it hates sin and declines it; so farre as it is unregenerate, so farre it loves sin, and inclines unto it; hence the Apostle saith; *that which I do I allow not: for what I would, that do I not; but what I hate, that I do.* — *Now then it is no more I that do it, but sin that dwelleth in me.* Rom. 7. 15, 17. No more I, viz. not I, so farre as regenerate, as spiri-

rituall

VI

nity. A regenerate man as regenerate, committeth not sin; nor can sin; grace produ-
ceth not sin; not the Spirit flesh; such is
the cause; such is the effect; grace acti-
vationally; Spirit, spiritually; as flesh acti-
vally, sinfully. Hence from these two
contrary parties within the regenerate, a-
risseth a constant spiritual combat betwixt
the flesh and Spirit. The flesh lusteth against
the Spirit, and the Spirit lusteth against the flesh;
and these two are contrary the one to the other,
Gal. 5. 17. Now where there is this lasting and
combating against corruption, there can be
no full and total consent of heart, or compli-
ance of will with corruption.

But unregenerate persons contrariwise com-
mit sine with full consent of will, with to-
tal inclination of heart; for they have no
principle of grace within, to withhold them
from sin; but only principles of corruption
to impell and push them upon sin: the rege-
nerate have sin in them; the unregenerate
have nothing else but sin in them: yea, they are
in the flesh, i.e. wholly plunged, ingulfed, swal-
lowed up of the flesh. Rom. 8. 7, 8. yea, they
are heaving but flesh, Gal. 3. 6. Now they being
more flesh, no spiritually good thing dwell-
eth in them, Rom. 7. 18. yea, every thing in them
is evil, Gen. 6. 5. Consequently they cannot
shut but commit sin most willingly, having
nothing in them to hinder, cross or contra-
dict their corruptions.

II. In

IV. Hence,

Men, they that are borne of God cannot sin, nor can sin. Presumptuously and with wilfull obstinacy. If they sin not with a complaisant willingness, much lesse do they sinne with an obstinate willfulness: yea, they are afraid of sinning, proudly and presumptuously, with insolency, contempt and contumacy against God, and therefore pray against it, as David, *Keep back thy servant also from presumptuous sins, let them not have dominion over me,* Psal. 19. 13. Their sins are rather *sinus of infirmitie* then of insolency; sins of *weaknesse* rather then of wilfulness; they do not so much overtake faults as faults overtake them. If any man be overtaken in a fault, Gal. 6. 1. [*καταρτισθή*] here properly signifies, If a man be *warned*, prevented or surprised *unawares*, by sin: viz. before he considered his danger, or his deceit, or how to fortify himselfe against the temptation. Gods children may sometimes fall into pride and into grosse sins; but its not their manner to sin contumaciously & contemptuously against God.

cata vi. ari; sed mi. Deus, custodi me, ne dedica opera sciens & volens grave quid & enorme admittam. And. Rhet. Comment. in Psal. 19. v. 14.

*Intelligit per insolentias, manifesta delicta seu apertas transgressiones, quibus adiuncta est contumacia, quas vocat superbias & arrogantias, eo quod temerario ausu ac fastu, cum Dei & hominum contemptum faciant contumaciter. Quasi diceret, non possunt omnia pec-

But unregenerate persons are wont to sin presumptuously. Presumption, or sinning presumptuously seems to imply, (1.) A mans vain self-confidence of his own safe & good estate present and future, upon occasion of Gods patience and providentiall blessings abused; where

Believers Evidences

whereupon he encourages himselfe to go on
in waves of sin, (2.) Scornfully, (3.) Wilfully,
(4.) Haughtily, & (5.) Contemptuously against
God, his Word, and Judgements; it seems to
be made up principally of these five ingre-
dients, which lively also describe unto us
the way of sin which unregenerate men u-
sually walk in.

1. *Self-confidence* of a mans safe and good
estate present or future; *The wicked flatter-
eth himselfe in his owne eyes,* Psal. 36. 1, 2.
*Certain that trusted in themselves that they
were righteous, and despised others.* — *God I
thank thee that I am not as other men
are,* Luk. 18. 9, 11, 12. And it come to passe
when he heareth the words of this curse, that
he blasse himselfe in his heart, saying, *I shall
have peace, though I walke in the imagination
of mine heart to add drunkennes to thirst,* — *Deut.
29. 19, 20.* This vaine self-confidence usually
ariseth from abuse of Gods patience and pro-
videntiall goodnesse and blessings. *Because
they have no changes, therefore they feare not
God,* Psal. 55. 19. And Ephraim said, *Yet I am
become rich, I have found me out substance; in
all my labours they shall finde none iniquity in
me, that were sin,* Hos. 12. 8. *The wicked live be-
come old, yea, are mighty in power. Their seed
is established in their sight with them.* —
&c. Therefore they say unto God, *Depart
from us, for we desire not the knowledge of thy
wayes. What is the Almighty, that we should
serve*

from him, and what profit should we have if we pray unto him? Job. 21. 7. to 16. See also Psal. 73. 7, 8, 9, 12. Luk. 12. 16, 10 21.

2. Security. From self-confidence it is that they go on securely without remede or feare in wayes of sin. Soule, thou hast much goods laid up for many yeares, eate, drinke, and be merry, Luk. 12. 19. The transgression of the wicked saith within my heart, that there is no feare of God before his eyes, ——— Psal. 36. 1, 2. Come ye, say they, I will fetch wine, and we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant, Isai. 56. 12. Let us eate and drinke, for to morrow we die, 1 Cor. 15. 32. Thus they that sinne presumptuously, sinne securely.

3. Willfulnesse, obstinacy, resolvednesse in sin, is another poyson wherewith presumption of wicked men is tempered. They that will be rich, ——— 1 Tim. 6. 9 We will not have this man to reigne over us, Luk. 19. 14, 27. As for the word that thou hast spoken to us in the Name of the Lord, we will not hearken unto thee; but we will certainly do whatsover thing goeth out of our owne mouth. ——— Jer. 44. 17.

4. Pride and haughtinesse also is intwisted in presumption. Wicked men sin proudly, disdainfully, with an high hand and much insolency; Who is the Lord, said Pharaoh, Exod. 5. 2.

2. Who is the sloughy that we should fear? and those wretches, Job. 21. 15. Their tongues speak proud things. Who have said, With our tongues will we prevail, our lips are our strength, who is Lord over us? Psal. 12. 3, 4. They speak wickedly concerning oppression, they speak lustily, they set their mouths against the heavens, and their tongues walketh through the earth. Behold, these are the wretches, who prosper in the world, Psal. 73. 18, 19, 22.

3. Finally, Contempt and contumacy against God, his Word, and judgments, is found in wicked mens presumption. Wherefore doth the wicked contemn God? Psalm. 10. 13. But we break their bands asunder, and cast away their cords from us, Psal. 2. 3. But unto the wicked God saith, What hast thou to do so declare my statutes, seeing thou hatest instruction, and castest my words behind thee? Psal. 50. 16, 17. Thus the unregenerate sin presumptuously, Viciously, Self-confidently, Securely, Wilfully, Haughtily and Contumaciously against God. Yet these evils discover themselves more palpably and remarkably in some unregenerate persons then in others. Whereas they that are borne of God do not thus commit sin, nor can sin.

V. They that are borne of God do not commit sin, nor can sin habitually, customarily; sin is not their ordinary, usuall and common course, nor their practice, trade, or businesse,

See.

Sec. Ite, one thing, *quodammodo* in se,
another thing, *quodammodo* in se, *quodammodo*
in se. That may proceed from inevi-
table, invincible infirmity, and is incident to
the best of Saints: This flows from sins do-
minion, and reigning prevalency, and is pe-
culiar to persons unregenerate. And in this
sense the current of Interpreters do under-
stand this phrase of John, 1 Joh. 3. 9. *Whoever*
is born of God [*quasi non sit*] *peccatum*
non facit; *sed non sine*. Transl. vel. &
Calv. Peccatum non dat opus, *gives not di-*
ligence to sin. Beza & Piscat. *Sinners non*. Ger-
nev. Transl. But better our last English
Transl. *Do not commit sin*. And Beza well
observes upon this chapter, *that to commit*
sin, and to purify our selves, are opposed
against one another, 1 John. 3. 3, 4. *And where*
sin is, denotes not such a sinning as falls out
through infirmity of the Spirit's strength in us,
nor such a sinning against knowledge: but such
as is done to the ground, in se, in se, in se
opponuntur. Itaque *quodammodo* differ hoc loco ab *quodammodo*
simpliciter accepto: sed de iis demum dicitur qui non im-
becillitate virium Spiritus, nec etiam quicunque scientes peccant,
sed qui etiam vel ab aliis, vel a se ipsis conscientia repre-
hensi ipsi male place delectantur, & in quibus propterea di-
citur illud peccatum peccans regnare, idque ita esse, non mo-
do liquet ex antithesi, sed etiam ex eo quod supra commemo-
ravit, 1. 8. & 2. 1. ex tota denique Scriptura, & rei ex persequentia
perpetua. Itaque non homines, sed monstra hominum, sunt Pela-
giani, Cathari, Omnesiani, Donatiste, Anabaptiste, Libertini, qui ex
ipsa laet perfectionem illam somniant, a qua absunt ipsi omnium
hominum longissime. Rex, Annot. in 1 Joh. 3. 4.

finis

With certain practices, here is their exercise,
2 Pet. 2. 14.

But regenerate persons are opposed to workers of iniquity, being workers of righteousness, doing the will of their Father which is in heaven, *Matth. 7. 21. Herein they exercise themselves to have a conscience void of offence towards God and towards man, Acts 24. 16. Their πολιτεία, their busynesse, their conversation is in heaven, Phil. 3. 20.*

3. They that sin habitually, sin easily, readily, smoothly, &c. without difficulty. Habits facilitate any thing, make it easie. He that hath the habit of writing, the habit of wrestling, the habit of any manufacture, &c. can write, wrestle, work, &c. with ease, it's no trouble or difficulty to him. So they that are habituated to sin, sin easily, *they runne to all excesses, — 1 Pet. 4. 4. Their feet are swift to shed blood, &c. Rom. 3. 15. they run a full career, without stop, like a ship under saile with a full winde.*

Now the regenerate, when they are overtaken with sin, they do it *à grè*, sin is difficult, grievous and hateful in their eyes, *what I hate, that do I, Rom. 7. 15. there's much reluctance, renitencie, and holy struggling of the regenerate part against it, Gal. 5. 17. it goes against the haire, against the streame with them, therefore they sin not habitually.*

4. They that sin habitually, they sin with
E plea-

pleasure and delight. *They have chosen their own wayes*, [imply habitualnesse] *and their soule delighteth in their abominations*, Isa. 66. 3. *Scorners*, [that implies the habit] *delight in scorning*, Prov. 1. 22. they are apt to take pleasure in doing that which they can do easily, smoothly: have small pleasure in that which is harsh and difficult; yea, they glory in sinne, *Phil.* 4. 19.

Now the regenerate delight not in sin, take not pleasure in it, &c. but *hate it*, *Rom.* 7. 15. *Psal.* 119. 104. *abhorre it*, *Psal.* 119. 163. *beweile it and bitterly mourne for it*, *Psal.* 6. and 38. But they delight in God,

in his lawes, in his wayes, *Psal.* 37. 4. *Cant.* 2. 3. *Psal.* 119. 16, 35. *Rom.* 7. 22. *Psal.* 40. 8.

5. They that sin habitually, have contracted to themselves a kinde of cursed necessity of sinning, that they cannot cease their sinning: Sin is by custome become as another nature, which cannot be laid aside.

They may as soone cease living, or cease being, as cease sinning. Hence *Peter* describes the heretical seducers of which he prophesies, *2 Pet.* 2. 1, 14. *as having eyes full of adultery* [or Gr. *full of the whore*] *and they cannot cease from sin*, *καὶ ὁ ἄνθρωπος ἀναγής* in his loc. in 1. 4. which know not how to cease from sinning. *Bez.* Restlesse to sinning, who are intemperately carryed on to sinning with restlesse motion. *Calv.* unceaseable

Quia peccando cessare nesciunt. Bez.
Annot. In quibus ad peccandum, Calv.
in loc. in 1. 4. peccati.
Jac. Laurent.
col.

fin. *Laurent.* i. e. quite unable to cease sinning. Notably *Solomon* describes the way of the wicked; They sleep not except they have done mischief, and their sleep is taken away unless they cause some to fall, *Prov.* 2. 14. 16. as if mischief were more naturall to them then their necessary sleep. Carnall men are so captivated by Satan, *2 Tim.* 2. 25. *Eph.* 2. 2, 3. In such thralldome and bondage to iniquity, *Acts* 8. 13. *Rom.* 6. 16, 17. and this thralldome is so strengthened and aggravated by the deceits and graduall growth of sin. (1.) Suggestion winning consent. (2.) Consent procuring acts. (3.) Many acts breeding an habit. (4.) Habits growing unto custome. And (5.) Custome becoming an inevitable necessity; that how can it be possible that carnall men should cease from sin?

Now no such cursed necessity of sinning lies upon them that are borne of God; for they can cease to sione; the thief converted ceased to revile and blaspheme Christ, and instead thereof justifies him, confesses him, prayes to him, trusts in him, *Luke* 23. 40. 41, 42. *Saul* converted, ceased to make havoc of the Church, and to persecute Christ in his members; and instead thereof builds up the Church by preaching Christ crucified, *1 Cor.* 9. 19, 20. yea, they can keep themselves (by grace received) from their iniquity, to which they are most inclined or tempted,

or wherein they have been most ensnared, *Psal. 18. 22.* yea, they can combat with the flesh, *Gal. 5. 17.* and do hate every false way, *Psal. 119. 104.*

VI. They that are borne of God, do not sin, nor can sin so as to allow, approve or cherish themselves wittingly and knowingly in any one darling sin, bosome sin, or Beloved corruption predominating in the soul above all the rest. God requires the denial of all ungodliness and worldly lusts, *Tit. 2. 10, 11.* And they hate every false way, *Psal. 119. 104.* This was to David an evidence of his integrity before God, *I was also upright before him, and kept my selfe from mine iniquity,* *Psal. 18. 22.* viz. I kept my selfe from that sin, which I might more specially call mine as being naturally more inclined to it, or being occasionally by reason of my calling, adversaries, afflictions or temptations more sollicitly, seduced, provoked to it, as *Saul* with others often provoked him to revenge &c.

The regenerate have in them the root of all sin, *original corruption* and; (1.) may therefore be inclined to one sin more then to another. (2.) may fall into invincible infirmities daily. yea (3.) may sometimes fall into grosse sins as *Noah*; *Lot*; *David*: yea, perhaps: (1.) may have divers relapses (which yet is very sad and dangerous) into the same offence as *Peter* thrice denied Christ. But notwithstanding

standing all this, they dare not wallow themselves in any one known sin, though as dear as *right hand or right eye*.

But unregenerate men and hypocrites have still reserves in their seeming repentance. Though they forgo many sins, yet still they retaine some secret bosome beloved sin or other, which they cannot endure to deny. As the *young man* his inordinate love to the world, *Matth.* 19. 22. The *Pharisees*, their coverousnesse, *Luk.* 16. 14. *Matth.* 23. 14. *Herod*, his incestuous couste with *Herodias*, *Mark.* 6. 17, 18, 19, 20. One Devill or other still remains uncast out, keeps possession, and exercises dominion over the unregenerate soule.

VII. *They that are borne of God, sin not, nor can sin totally and finally.* Not to call, (1.) either in respect of the *Subject* sinning; for they sin not with a totall and full consent of heart & will, but with an incompleat consent, as was evidenced before, *Num.* 3. p. 41. (2.) Or in respect of the *Object*, Rule, or Law against which the sin; they sin not totally against the whole *Law of faith*; though they have many fears, doubts, jealousies, & infirmities in believing, yet they believe and have received Christ by beleieving being borne of God, *Joh.* 1. 12, 13. And they can truly say with him, *Lord, I believe, help my unbelief*, *Mark.* 9. 24. Nor do they totally sin against the whole *Law of obedience*; for though they

may offend against this or that Precept, (yet, against every one of them in some sort, in respect of the *legal exactness* and accuracy required, *Gal. 3. 13.* Which no meere man since the fall of *Adam* could ever reach unto, *Gal. 3. 21, 22. Rom. 8. 3.*) Yet in respect of the *Evangelical acceptance*, they walk in all the commandments of God blameless, *Luke 1. 6. The righteousness of the Law being fulfilled in them, (through Christ) who walk not after the flesh, but after the Spirit, Rom. 8. 4. The Law is written in their heart, Psal. 40. 8, Jerem. 31. 33.* And from that principle within, they delight to do the whole Law; the frame and *disposition* of their soule respects the whole, *Rom. 7. 12. Psal. 119. 6.* So that as a wicked man in respect of the *disposition* of his heart may be truly said to break the whole Law, even whilest in outward act he seems to keep it: so the regenerate man may be said in respect of the habit and *disposition* of his heart to keep the whole Law, even then when in outward act he seems to break it.

r Multi volunt cedere cum David, sed nolunt surgete cum David. Aug. enarrat. in Psal. 50. Nor finally; Such as are borne of God may fall, and foully fall: but not finally fall away; they alwayes sooner or later rise again by repenting. *David* fell, *2 Sam. 11.* but *David* rose again, *2 Sam. 12. 13. Psalm. 51. Peter* fell, *Mat. 26. 70, 75.* But *Peter* recovered himself; remembered the words of *Christ*; went out and wept.

wept bitterly, *Matth. 26. 75.* And afterwards stuck so faithfully to Christ, that he thrice confessed him, *Joh. 21. 15, 16, 17.* and at last by a bloody martyrdom glorified God, *Joh. 21. 18, 19.*

Nor is it possible that the truly regenerate should finally fall. For, 1. The nature of grace in them is for the substance of it incorruptible and unperishable; called *seed remaining in them*, *1 John 3. 9.* And *eternal life*, *John 17. 3.* and *6. 54.* *1 John 5. 13.* called *eternal*, *a parte post*; because though it had beginning, yet it never shall have end. 2. They are founded upon a sure rock that cannot be shaken by tribulations, or all the powers of darknesse, *Matth. 16. 18.* and *7. 24, 25.* 3. They are preserved and kept by the power of God to salvation, kept as in a gar-
rison, for so here the military terme [*castramentum*] properly signifies, as is evident *2 Cor. 11. 32.* And they are engarrisoned, not by men, Angels, or creatures; but by the power of God, *1 Pet. 1. 5.* Hence they are invincible and impregnable; *My Father which gave them me, is greater then all, and no man is able to pluck them out of my Fathers hand*, *John 10. 29.* 4. Finally, the promises of God are sure and cannot faile, *2 Cor. 1. 20.* And these promises assure the regenerate of perseverance; *My sheep hear my voice, — and I give unto them eternal life, and they shall never perish: neither shall any man pluck them*

them out of mine hand, John. 10. 28. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. 10. 40. A double negative, for greater emphasis, John. 6. 37. I will never leave thee, nor forsake thee, Heb. 13. 5. In Greek here are five negatives to the word; It might be rendered thus, I will not not leave thee, neither will I not not forsake thee; viz. I am peremptorily and absolutely resolved never to cast thee off or forsake thee.

But on the contrary, unregenerate men so remaining, sin totally, and finally.

Totally, with their whole heart and full consent of will, they being totally carnall, as was shewed before: and against the whole Rule or Law of both Faith and Obediance; of Faith, by not believing in Christ, and receiving him, John. 16. 9. and 1. 11. And of Obedience, being children of disobedience, fulfilling the wills of the flesh, &c. Eph. 2. 2, 3. Yea, the carnall mind is enmity against God; for it is not subject to the Law of God, neither indeed can be, Rom. 8. 7. So that they have a disposition of heart to sin against the whole Law, and do accordingly put this disposition into act and execution, where they have opportunity, and are not restrained, running to all excess of riot, 1 Pet. 4. 4.

Finally also they sin without sincere repentance or reformation; formally they may

may seem to repent, as *Abah*, 1 Kings. 21. 27, 29. *Judas*, *Matth.* 27. 3, 4, 5. But they onely seem to repent. For really, they would (if it were possible) sin ever, and repent never; but after their *hardness* and *impenitent heart*, treasure up to themselves wrath against the day of wrath, *Rom.* 2. 5. They hate instruction, and cast Gods words behind them, *Psal.* 50. 16, 17.

VIII. Finally, *They that are borne of God do not sin, nor can sin only; and do nothing else but sin.* For as they have a *Principle of sin* in them, viz. the reliques of the old man, whence they too often, *Rom.* 7. 17. 20, 23, 24. So they have a *Principle of grace* in them, the *Law of their minde*, the inner man; whence they *delight in the Law of God*, and withstand sinning, *Rom.* 7. 15, 20, 21. Whence the Apostle concludes of his owne person, as every regenerate man may of his; *So then, with the minde I my selfe serve the Law of God: but with the flesh, the Law of sinne*, *Rom.* 7. 25.

But its far otherwise with the *unregenerate*. They onely sin, and can do nothing else but sinne. This is evident; For,

1. The Scriptures plainly testify thus much, *They that are in the flesh, cannot please God*, *Rom.* 8. 8. Why, therefore they are without Faith, and *without faith its impossible to please God*, *Heb.* 11. 6. For *whatsoever is not of faith is sin*, *Rom.* 14. 23. All their works

works, words, and thoughts are sinne, whether in civil or Religious affaires, *The plowing of the wicked is sin*, Pro. 21. 4. Yea, their whole course, *The way of the wicked is abomination to the Lord*, Pro. 15. 9. Yea, *The Sacrifice of the wicked is abomination to the Lord*, Pro. 15. 8. See *Isa. 1. 11*, to 16. & 66. 3. Yea, the very thoughts of the wicked are an abomination to the Lord, Pro. 15. 26. Yea, every imagination of the thoughts of his heart are only evil continually, Gen. 6. 5. How emphatically! (1.) not the thought, but *thoughts*;

¶ Singula habet em-
phasin &
auxesin;
sepe im-
proba sunt
& scelera-
ta homi-
num opera

(2.) not only the thoughts, but (if there be any thing before, or beyond the thoughts) the *imagination of the thoughts of his heart*: (3.) not onely some, or many, but *every* imagination of the thoughts: (4.) is not evil in,

stamentor non plane malum; & mica bonæ mentis superest: ac hic etiam fontem operum cor malum, & nequam ac corruptum fuisse ait. Nec dicit cor malum; sed tantum malum, non nisi malum, nulli ex parte quicquam in eo boni fuisse. Nec solum dicit cor, sed *cogitationes cordis*. Et addit insuper ad *auxesin*, *figmentum cogitationis cordis*; metaphora ducta à figulo vas fingente: id est, quicquid imaginatur, institui, suscipit & molitur, quod est velut fingere figuli, animo suo; omnem animi propensionem, conatum ac institutum, quicquid animo volvitur. Hæbræorum quidam faciunt duplex figmentum, bonum & malum, unde natum quod nostri dicunt cuique homini duos Angelos, datos, unum ad eum tuendum, alterum qui eum oppugnet & ei adversetur. Sed alii rectius dicunt non esse nisi in malum. Tota enim homini natura (etiam sens, utpote cor) est corrupta, nec boni quicquam ex se vel cogitare, nedum facere potest. Omni die, sunt qui accipiant omni tempore jam inde ab infantia; sed malo intelligere, in dies crescere eorum malitiam etiam in corde eorum, ut jam plane sint deplorati. *Merceri Praelectio. in Genes. 6. 5.*

the concrete, but *malice*, or *evilness* it selfe in the abstract, as the Hebrew *רע* may import: 5. Nor evilnesse in some respect, as if there were some mixture or relique of goodnesse remaining; but *only evil*, meer malice: 6. Nor all this only for some season, in fit of temptation, &c. but *continually*; all the day long, and every day; so that carnal men so remaining can do nothing but sin, in all they act, speak, or think.

2. Their persons and all their inward principles are meerly carnal, corrupt, and odious to God; not only *sinners*, but *dead in trespasses and finnes*, Eph. 2. 1. Not only *dark*, but *darknesse* it selfe, Eph. 5. 8. Not only *carnal* or *fleshly*, but *flesh* it selfe, John 3. 6. And in the flesh dwells no good thing, Rom. 7. 18. Now such as are the persons of carnal men, such are all their actions, meerly carnal and sinful. So is this people, and so is every work of their hands, and that which they offer there is unclean, Hagg. 2. 14. A corrupt tree cannot bring forth good fruit. How can ye being evil speak good things? — An evil man out of the evil treasure, bringeth forth evil things, Matth. 12. 33, 34, 35. To them that are defiled, and unbelieving, is nothing pure: but even their minds and conscience is defiled; being abominable, and disobedient, and to every good work reprobate, Tit. 1. 15, 16.

Thus farre of the difference betwixt the sinning of the regenerate, and unregenerate, and

and how they that are borne of God sine not
nor can sine. Whereof I have treated the
more largely, that in this note which is of
not small consequence, the Conscience of
the regenerate may be satisfied the more
fully.

*A Case of Conscience touching the Sinne
against the Holy Ghost, what it is,
and whether they that are borne of God
happen fall into it?*

But before we passe from this Character
of them that are borne of God, (viz. That
they do not commit sinne, nor can sine;) to
another it may be very usefull to lend a lit-
tle help to the weake, timorous, and trem-
bling Christian, against that perplexing
temptation, that would perswade him, that
he hath sinned against the Holy Ghost.

Alas! (saith he.) If they that are borne of
God, commit not sinne as the unregenerate do, if
this be a signe of Regeneration, what may
I thinke of my selfe? I am greatly afraid that
I have sinned that very unpardonable Sinne
against the Holy Ghost. For, (1.) I have sin-
ned against my light, and the checks of my Consci-
ence. (2.) I have sinned against the experimen-
tall taltes of spirituall things. (3.) I have cruci-
fied Christ afresh. (4.) I have had many blas-
phemous thoughts in mine heart. (5.) I have
forcefully fallen away from my first love; and
(which

(Which kills my soule.) (6.) under all this I find my heart as hard and obdurate as an Adamant, without all Repentance or remorse for all this. Hence not I just cause to conclude that doubtles I am an unregenerate Person?

Ans^r. Poor soul, forbear a little thy hard conceits of thy self, and suspend thy censures. They that have worst thoughts of themselves are not always in the worst condition towards God. Every one that feares he hath sinned against the H. Ghost, must not presently be concluded to have committed that horrid sin of finnes. All this may arise, (1.) partly from thy weaknesse, not knowing either thy owne spirituall estate, or the nature of this sinne, truly and distinctly. And (2.) partly from Satans wickednesse, abusing thy weaknesse, to make thee believe this of thy self, that he (if it were possible) he might drive thee to despaire. But credit neither thine owne weaknesse, nor Satans wickednesse, to the ruine of thy precious soule.

For a more cleare and satisfactory resolution this case, consider these particulars, 1. Who or what kind of persons are they that are in danger of sinning this sin against the Holy Ghost. 2. What this sin against the Holy Ghost is, and wherein it consists. 3. What a vast difference there is betwixt the finnes or falls of a regenerate person, yea, though against knowledge, and their sinnes, that sinne against the H. Ghost. Take this in three several Sections.

SECT.

SECT. I.

I. Who, or what kinde of persons they are that are in danger of sinning this sin against the Holy Ghost.

Ans. This may be resolved, *Negatively* and *Affirmatively*.

Negatively, Who they are not; So we shall more distinctly see who they are. Take this in these few *Positions*.

1. Doubtlesse those persons who are truly regenerate and borne of God, they never any of them sin the sin against the Holy Ghost, nor can so sin. True, 1. They may commit such sins against light of minde and checks of conscience sometimes, *Rom. 7. 15, 19.* They may possibly have such blasphemous and wicked suggestions darted and injected into their thoughts, *Matth. 4. 3, 6.* 2. They may perhaps fal from their first love, *Rev. 2. 4.* Yea, fall so fearfully, as *David* and *Peter* did. Yes, it may be they may perceive such hard-heartednesse and impenitency upon their soules notwithstanding all this, for a season; that from all these (Satan also subtilly taking advantage thereby) they may have sad apprehensions and feares that they have fallen into the very sin against the Holy Ghost. 3. They also that are borne of God, as they have the root of all *actual* sin still in them, *viz.* *Original corruption* dwelling in them,

them, *Psalm*. 51. 5. *Rom*. 7. 17, 18, 21, 23, 24. so they have the very roots of this sin against the H. Ghost in particular in them; originall sin being the proper seed, spawne and fountaine of this sin as well as of any other whatsoever. How humbly, vigilantly, and cautiously therefore should all Gods people walke before God, seeing this dangerous principle of originall corruption still sticks in their hearts!

Yet notwithstanding, persons truly borne of God never actually fall into this sin against the Holy Ghost, nor (all things well considered) can do. For,

The Holy Ghost himselfe in Scripture plainly testifies that the regenerate sin not this great sin. ————— *There is a sin unto death: I do not say that he shall pray for it.*

All unrighteousnesse is sin, and there is a sin that

leadeth unto death. We know that whosoever is

borne of God sinneth not, [viz, as Tertullian

notes, not this sin unto death,] but he that

is begotten of God, keepeth himselfe, and

that wicked one toucheth him not. 1 *John*. 5.

16, 17, 18. In these and the two precedent

verses the Apostle asserts more generally the

priviledge of believers in the point of pray-

er, viz. confidence in Christ, that they shall

have whatsoever they ask according to Gods

will, vers. 14, 15. This done, he more par-

ticularly accommodates this their priviledge,

declaring how prevalent their prayer shall be

in

Scimus autē quod omnis qui ex Deo natus sit non delinquit scilicet de licū quod ad mortem est. Tertul- lib de Pa- dicitur, cap. 19.

in particular for a lapsed brother, to obtain life and pardon for him, *verse 16*. This particular case of praying for a lapsed brother, is further simplified three wayes, *viz.* By a Distinction, a Caution, and a Confirmation of it. By a *Distinction* betwixt sin and sin, that a believer may know what sin he may pray for pardon of, according to Gods

*in Iohannes
docebit: Si
quis scit
fratrem su-
um delin-
quere deli-
ctum non
ad mortem
postulabit
& dabitur
vita ei:
quia non
ad mor-
tem delin-
quit, hoc
erit remis-
sibile. Et
delictum
ad mortem
non pro illo
dico argui
posset.*

will, so as to speed. Sin is here distinguished into *sin unto death*, and *sin not unto death*, *verse 16, 17*. *Sin unto death* (as *Tertullian* hath observed) is irremissible, or unpardonable: *Sin not unto death*, is remissible or pardonable; & for this sort of sin we are to pray. Yet here the Apostles meaning is not to intimate that any sin is in its owne nature not mortall; (as *Papists* fondly distinguish of *mortall* and *venial* sin;) for according to the merit, and proper nature of every sin, there can be no sin so small, but in it selfe it is mortall, and deserves death, even death eternall. *Rom. 6. 23*. For every *sin* is a *transgression of the Law*, 1 *John 3. 4*. and the least transgression of the Law, though but once admitted, in its owne nature exposes to the

hoc erit irremissibile. Ita ubi est postulationis, illic etiam remissionis. Ubi nec postulationis, ibi neque nec remissionis. Secundum hanc differentiam delictorum, poenitentiae quoque conditio discriminatur. Alia erit quae veniam consequi possit, in delicto scilicet remissibili: alia quae consequi nullo modo possit, in delicto scilicet irremissibili. Tertull. lib. de Pudicit. cap. 2. pag. 501, 502. P. 1197.

curse; *Gal. 3. 10.* But though all sins are mortall *meritoriously*; yet some sins are not mortall *eventually*; *viz.* God is pleased not to inflict the punishment of eternall death for every sin, that deserves it (and this the Apostles sence here, as * *Calvin* hath judiciously observed) though there is one kinde of sin, which is mortall not onely meritoriously in its owne nature; but *eventually*, God alwayes so plaguing it. And what sin can this be but that sin against the Holy Ghost, of which, *Matth. 12. 31, 32.* *Heb. 6. 4,* to 7. *10.* *10. 26,* to 31. seeme plainly to speake.

(1.) *By a caution*, not to pray for the pardon of that sin unto death, *vers. 16.* For that were not to pray according to Gods Will; inasmuch as God hath declared that of all sin he will not pardon that sin, *Matth. 12. 31, 32.* So that we ought not to pray for the pardon of the sin against the Holy Ghost abstractly considered; nor yet as considered concretely in this or that person, whom we can clearly and infallibly discover to have fallen into it. (2.) *By confirmation*, the Apostle gives a reason why we should pray for pardon of the sin of a lapsed Brother, of any regenerate person; in that he that is borne of God never commits this sin unto us death; this unpardonable sin. Why? *He that is begotten of God keepeth himselfe*, and

* Peccata negat mortifera esse, quæ cum morte digna sint, non tamen tam atrociter à Deo puniuntur. Peccata in se non æstimated, sed iudicium ex paterne Dei indulgentia facit, quæ reatū condonare ubi tamen culpa reatū Deo quæ morti non addit quod Deus doctissimè it in vitam quamvis per eam non steretur quò minus à vita alienati essent. *Joh. Calvin. Comment.* that

that wicked one toucheth him not, Ver. 18. It is not said, *He tempteth him not*: but *he toucheth him not*. How doth not Satan that wicked one touch him? Not tangit talis qualis *esse*, 2. 8. Not with a qualitative touch, saith Cajetan in loc. but

much more judiciously, He toucheth him not morally, actually. The regenerate is not quite exempted from Satans wounding-touch, but by the shield of faith he guards himself from the mortal killing touch, that he is not *stabbed to the heart*. Whence is it that he is thus preserved? *He keepeth himself*; nay, God keeps him, as Christ prayed, *John 17. 11. 1 Pet. 1. 5.* Else wo, wo to every Christian, were he is own keeper. *He keeps himself from this sinne, whilest God keeps him*; for he acts merely in Gods strength, and no further. Thus the H. Ghost plainly testifies that they that are borne of God sin not this sin to death. Make but sure to thy conscience that thou art borne of God, and this may encourage thee against thy trembling apprehensions that thou hast sinned against the H. Ghost.

pietatis sensu, Diabolo & carni totum se permittat. Nam cum dicit non tangi enim a maligno, ad lethale vulnus referendum est. Neque enim a Satanae vulneribus intacti manent filii Dei, sed in fidei clypeo propulsant ejus ictus, ut minime ad cor ipsum penetrant. — Servat se ipsum.] Quod Dei proprium est, ad nos transferre. Nam si quisque nostrum salutis lux sit cultus, miserum erit praesidium. — Servant ergo se a peccato fideles, quatenus a Deo servantur. Calv. Comm. in 1 Joan. 5. 18. vide etiam Piscat. 191x.

2. Should

2. Should it come to passe that the regenerate might sin against the H. Ghost, then they might totally and finally fall away from God: But that any regenerate person should totally and finally fall away is as impossible; so that Gods Covenant, promises, and faithfulness should faile; or that Gods Spirit, grace, and power preserving them should be overcome, (as was before cleared) or that Gods immutable decree for their salvation should be shaken or overthrown, 2 Tim.

3. 19. Rom. 8. 29, 30.

3. They that are regenerate shall never come into condemnation. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the Law of the Spirit of life hath made them free from the law of sin and death, Rom. 8. 1, 2.* Therefore they shall never fall into the sin against the H. Ghost; for they that fall into that sin, cannot possibly escape condemnation.

2. Questionlesse those persons have not sinned the sin against the H. Ghost, who are perplexed, troubled, and afraid that they have fallen into it. That very jealousy, fear, solicitousness, and trouble of conscience, lest thou shouldst have already so sinn'd, is an undoubted proof and evidence that thou never did'st commit that sin in all thy life: for no person that indeed ever sinned against the Holy Ghost, either was or could be afraid, perplexed or troubled in spirit about it; such

trouble being inconsistent with the nature of that sin, which leaves no place for any religious feare, suspicion, jealousie or trouble of heart about it. They that so sin, sinning wilfully, obstinately, maliciously and blasphemously against the Spirit of grace, without all colour, shadow or possibility of remorse or repentance; *Marth. 12. 31, 32. Heb. 6. 4, to 7. and 10. 26, to 31.* These feares and tremblings of poor soules in this case, are signes indeed that they are very weakes, and Satan very busie with them, abusing their weaknesse: but they are no signes of this sin committed by them, but rather of the contrary.

3. Those persons that are without the visible Church, and without the Gospel-ordinances, as * Turks, Pagans, &c. (though some of the *Ancients* * think even such may be saved) yet they have not sinned against the Holy Ghost, nor *Pharrah* a vessel of Gods wrath, nor *Sodom* and *Gomorrhah* with all their filthinesse, nor *Rabshakeh*, or any such who would make themselves God, they have not sinned against the Holy Ghost. They are accursed Creatures, and their sins are abominable, they are bond-slaves of Satan, and strangers from the God of Israel, but yet we may say truly it shall be easier for *Sodom*, and *Gomorrhah*, for *Tyre* and *Sidon* in the day of judgement, then for these wicked blasphemers of the H. Spirit, which not only filled the full measure of these Pagans sin, but have also contemned the graces which were given unto them, and despised the Spirit, of which the Pagans were never made partakers. *My Devotion in his readings upon the Epistle to the Hebrews, ch. 6. 3, 4 & 6. 1 & 27.*

* Sive ergo sit ille Paganus, sive Judæus, sive Christianus, sive ex Judæis vel Christianis Hæreticus, sive quodlibet aliud habeat nomen erroris, non dictum est ille, aut ille: sed qui dixerit verbum contra Spiritum Sanctum: id est, blasphemaverit Spiritum Sanctum, non remittetur ei neq; in hoc seculo neque in futuro. *D. August. de verbis Domini. Serm. 11, cap. 4.*

sin against the H. Ghost) as also those persons within the visible Church who have yet received little or no illumination by meanes of the ordinances or spirituall taste and power of them; they are not for present in immediate capacity of falling into this dreadful sin against the Holy Ghost (though the root of it, being original corruption, be in them wholly unmortified) for as much as it is not immediately and actually incident but to such as are *within the Church*, and those therein who *wanting true grace*, have yet received some *common grace of illumination, and taste of spirituall things*, Hebrewes 6.

Affirmatively, false-hearted, hypocritical Professours of Christ and Christianity, living in the bosome of the Church; who were never thoroughly renewed, Col. 3. 10. Tit. 3. 5. not partakers of the true life of God, Eph. 4. 18. and power of godlinesse; but onely attained the forme of godlinesse, 2 Tim. 3. 5. a name that they live, Rev. 3. 1. and some formall accomplishments of Hypocrites and temporary beleivers (who to humane apprehensions may go very farre.) these are the persons who of all other in the world are most in danger of falling into this unpardonable sin against the H. Ghost; for such the Scripture describes them to be, who are particularly declared to be liable to this sin. Compare well these Scrip.

tures together, *Matth. 23. 24. 27. 28. Mark 3. 28. 29. 30. Heb. 6. 4. to 7. Heb. 10. 26. to 31. Luke 12. 10* In all which places *Hypocrites*, especially the formal *Hypocrites*, (who usually go furthest in their saint-like appearances) seem to be evidently characterized and intended. For *Christ* speaks plainly of the *Pharisees*, which were in the Jewish Church, but blasphemous *Hypocrites*: And the Apostle *Paul* speaks of temporary professors, which were in the Christian Church, but *Apostomical Hypocrites*.

More particularly take the Holy Ghost's own Character of these persons, which are in more near capacity and hazard of sinning this great sin against the Holy Ghost, as they are laid down in these Scriptures, viz.

1. They are such as have attained to much knowledge of *Christ*, of the Truth, and of the way of righteousness. *These were once enlightened*, *Heb. 6. 4. i. e.* enlightened with the knowledge of divine Truths and fundamental principles of Christian Religion, immediately fore-recited, *Ver. 1, 2. If we have wilfully after we have received the knowledge of the Truth*, *Heb. 10. 26.*

*Quo pri-
mum docet
Peccatum
in Spiri-
tum san-
ctum non
admitti-
si post ve-
ritatem E-
vangelii
agnitam &
approbatam
in Consci-
entia. Non
igitur ad-
mittunt il-
los, qui ex
ignorantia
peccant
vel defici-
unt: Dein
de docet
collatio,
magnificis
illis do-
nis nihil

nisi *Envy* & *Malice*, veritatis cognitionem describi: quæ quidem ad veram regenerationem non sufficit: Nam etiam co-
nibus & potius ad vomitum ac volutabrum redeuntibus, i. e. *Hypocritis* & *Apostatis* contingere potest. *D. Pareus in loc.*

Which

Which passages presuppose them that fall into this sinne of sins to be knowing men in mysteries of Christianity, and notably illuminated; for this sin, is a sin against light, great light. There's a threefold light or illumination of men. 1. *General and natural*, viz. the light of reason; Thus the eternal Word, the Sonne of God is *the true light, which enlighteneth every man that cometh into the world*, Joh. 1. 9. 2. *Speciall and supernatural*, viz. That light of the Faith and Grace from the sanctifying Spirit, which is part of the image of God in the regenerate. Of which see, *Joh. 1. 7. 3. 1 Joh. 2. 27. Col. 3. 10. 3. There's a kind of middle illumination* betwixt these; more then mere natural, but lesse then true supernatural illumination; a common gift of the Spirit even to Hypocrites and temporary beleivers which have no true grace, whereby men may be able even to Prophesy, &c. of this the Apostle speaks; *Though I have the gift of Prophecy, and understand all mysteries, and all knowledge, — and have not charity, I am nothing*, 1 Cor. 13. 2. Judas was thus enlightened, and those Hypocrites, *Mat. 7. 22, 23*. Here we are to understand not the two first, but this last illumination.

2. They are such as by meanes of this knowledge have attained to much reformation in their lives and wayes. *They have escaped the pollution of the world through the*

Knowledge of the Lord and Saviour Jesus Christ, 2 Pet. 1. 20. Here they were outwardly deformed in the sight of men, not inwardly renewed in the sight of God. He was chained up, and restrained; not cast out, and mortified, as in Judas, who walked so unblameably, as none of the Apostles could suspect him more than themselves to be the betrayer of Christ. This seems to be that which our Saviour calls, *the unclean spirit going out of a man*. Matth. 12. 43. b. v. Seemingly, though not really and in truth, or in some degree, but not thoroughly. An allusion to the ejection of the Devil out of the Demoniack, about which the Pharisees so blasphemed the Holy Ghost.

* *Et go-* stallis do-
num coe-
leste; hoc
est, remis-
sionem
peccato-
rum acce-
ditis. D.
Ambr. Com-
ment. in
Heb. 6.

3. They are such as have tasted of the *heavenly gift*, Heb. 6. 4. By heavenly gift, *b. Ambr.* understands the remission of sins * *Oecumenius*, the remission of sinnes, which is in Baptisme, for this (saith he) is an heavenly gift. * *Pareus*, Faith; which is a gift bestowed from heaven upon them that are illuminated. * *Calvin*, understands the things of Christ, Heb. 6.

* Γευσαντες το εδωκεν των εμαρτων, & ην το βασιλευσιν. αυτην δε δωρεαν ενδοσαν. *Oecumen. Comment.*
in Heb. 6. 356. B. *Lutet. Paris.* 1631.

* *Donum caeleste* quod est fides, quæ cœlitus datur illuminati. *Par. Comment.* in Heb. 6.

* *Gustum doni caelestis* Quod significat supernaturam & mundum esse quæ nobis in Christo conferuntur; & tamen fide gustari. *Calv. Comment.* in Heb. 6.

which

which are above nature and above the world. And of all other, Christ by way of peculiar emphasis is called *the gift of God*, Joh. 4. 10. And may here principally be intended by *the heavenly gift*, for he came down from heaven for us, Joh. 6. 38, 50. Under which also *Faith* and *remission of sins*, may be implied and included; *Remission of sins* and such like benefit, being *taasted* in Christ; and *Faith* being the Organ whereby we *taste* them. And note, it is not said, have eaten, or drunk, but only *tasted*, i.e. have had some kind of relish or small sense by a temporary faith of the excellency of Christ and the things of Christ.

4. They are such as were made partakers of the Holy Ghost. Heb. 6. 4. By [Holy Ghost] were Interpreters* unanimously understand, nor the speciall sanctifying graces of the Spirit. But the common gifts of the Holy Ghost, as common illumination, tongues, temporary faith, Faith of miracles, &c. Of which gifts the Apostle makes an enumeration, 1 Cor. 12. 3, to 12. Judas, Simon Magus, many hypocrites had such gifts in the Primitive times; Math. 7. 22, 23. Act. 8. 13.

D. Ambros. Com. in Heb. 6. id est, πνευματικός ὁ δὲ, τὴν ἐκδοχὴν τοῦ
 πνεύματος λαμβάνει ἐκείνους. Occurrit. Comment. in Heb. 6. Id. est.
 Fidei temporariæ. Piscat. schol. in loc. participationem Spiritus.
 Quia is est qui unicuique distribuit prout vult quicquid est
 lucis & intelligentiæ; &c. Calv. com. in Heb. 6.

Participes facti Spiritus sancti.] Quia variis donis Spiritus Deus habet fideles in primitiva Ecclesia, ut loquerentur linguis & prophetarent: cujusmodi enumerat Apostolus, 1 Cor. 12. & 14. *Idem comment. in Heb. 6.*

In after-times, and even in our dayes, publick Church Officers (though hypocrites) may have the gift of formal preaching, expounding Scriptures, and praying in publick: Yea, private professors may share in such gifts as to be able formally to pray, to resolve doubts, to comfort the feeble-minded, to strengthen and encourage the timorous, to instruct the ignorant, and by profitable discourse to edify many, and all these by the common assistance of the Holy Ghost. Otherwise how should the Apostates here described, sinne against the Holy Ghost; had they not in themselves some gifts and endowments of the Holy Ghost? See *Ambrosius*, *Oecumenius*, *Piscator*, *Calvin*, *Barrow*, thus interpreting.

* Bonum
verbum
Dei, hic
doctrinam
dicti Evā-
gelicam.
Ambros.

Comment.
in Heb. 6.
* Kai na-
adv. pro-
prios Deo.
pōn] rōo
et rō
yeari
in Heb.
Oecumen.
in Heb.

5. They are such as have tasted the good word of God, Heb. 6. 5. i. e. The doctrine of the Gospel, saith * *Ambrosius*: the Doctrine of Christ, saith * *Oecumenius*: the Word of the Gospel stiled good, i. e. pleasant, saith * *Piscator*: the holy Scriptures, saith * *Barrow*: (all come much to one) and * *Calvin* thinks that the Gospel is here peculiarly intended: that being the good, the sweet Word, testifying the sweetnesse of Gods love to poor sinners;

6. * *Piscator* 3. hol. in Heb. * *Par. Comment.* in Heb. 6.

* Vocat gustum boni Dei verbi quo significat non quovis modo illic manifestari Dei voluntatem: sed quæ suavitè nos delectat. Denique hoc epitheto notatur discrimen legis & evangelii, quoniam illa nihil præter severitatem & judicium continet: hoc autem suave est divini erga nos amoris & paternæ indulgentiæ testimonium. *Calv. in loc.*

when the Law bitterly thunders out nothing but death and curses. Now even hypocrites and castaways, hearing the Gospel powerfully and sweetly preached, the matchlesse love of God in Christ to sinners displayed, the worth and excellency of Jesus Christ and his benefits unfolded, oh how are they sometimes moved, pleased, and for present affected with some pangt and moods of joy! Herod heard John Baptist gladly, Mar 6. 20. The hearers resembled to the stony ground, *heard the word, and anon with joy received it*, Mat. 13. 20. Ezek. 33. 31, 32. But all this is but an imperfect Taste.

6. Finally, they are such as have tasted of the powers of the world to come, Heb. 6. 5.

* Most by [*world to come*] here understand the life to come in heaven; and by [*the powers of the world to come*,] the Resurrection of the Saints bodies, their blessed separation from the Goates, and sentence of Salvation from Jesus Christ, together with all that blisse, joy, glory, vision of God, and benefits of eternall life which they shall possesse in heaven: All which may be well called [*powers of the world to come*,] partly (1.) becaute then they shall appear to be glorious effects of Gods power; partly (2.) becaute Christ the mighty God, 1/a. 9. 6. hath made it a powerful Kingdom, which cannot be shaken; partly (3.) becaute now the very apprehensions and hopes of them work powerfully effects of comfort,

* A: do-
bros. & Of-
cumen, in
Heb. 6. &
Calv. Com.
in Heb. 6.

comfort, joy, delight &c. in the hearts of them that expect them, *Rom. 5. 1, 2.* These [*promises of the world to come*] formally professors may ** taste*. By Contemplation of them with some delight, and by Application to themselves (though falsely,) by a temporary Faith, *Luk. 8. 13.* which for present may leave some tincture and relish of sweetness upon their spirits. Hence *Balaam* wished, *Let me dye the death of the righteous, and my last end be like his*, *Numb. 23. 10.* But ** some* by aliud est [*world to come*] understand these last times of the New Testament, in opposition to the world past under the Old Testam. and in this sense in this very Epist. speaking of the times of the Gospel, he phraseth it *ἐν ταῖς ἡμέραις ταύταις*, i. e. the world come; For *Acts 16. 14.* Aliud vero est [*world to come*] in this sense they understand the Signes, wonders and miracles with which God did powerfully beare witness to the Apostles and their Doctrine, *Heb. 2. 4.* *Mat. 16. 26.* as Christ promised, *Mar. 16. 17, 18.* And those that had the gifts of working miracles in the primitive Church, are called, *Δυνάμεις*, i. e. powers, *1 Con. 12. 28, 29.* Which is the selfe-same word here used in *Heb. 6. 5.* Now its evident that even hypocrites had a fructum non ferat, quod eam se prohi statim evomant. *Beza Annot. in Heb. 6. 5. * D. Pareus in Comment. in Heb. 6. 5. Sic D. Chrysostomus in la.*

of such powers of miracles, &c. *Mark*.
 16. 17. And doubtesse *Judas* wanted not
 the gift, else the rest of the Apostles might
 have suspected him rather then themselves
 to betray Christ, which they did not. Now
 though this latter interpretation be plausible,
 and the expressions here used may well bear
 that sense, being elsewhere used to like pur-
 poses, yet the former exposition seems rather
 to be preferred, (1.) partly, because so the
 curse will rise in this particular of *raising the*
powers of the world to come, above all the other
 forementioned, which according to the latter
 exposition, rather fails; (2.) partly, because so a
 heretology will be prevented in these particu-
 lar qualifications enumerated, which accord-
 ing to this latter interpretation cannot be a-
 voided; understanding powers of miracles,
 which evidently come under the former par-
 ticular of *prayer* of the Holy Ghost.

Thus much for the first thing to be open-
 ed, viz. *Who they are that have a more im-*
mediate habitude to, and are more nearly in
danger of the sin against the Holy Ghost.

SECT. II

For more of this see in the beginning of the
 (Next consider we, *What the sin against the Holy Ghost is,*
and wherein it consists? And here I may
 ingenuously confesse with *Augustine* writing
 upon the blasphemy of the Holy Ghost, what

it

Sanctis
Scripturis
nulla ma-
gis qua-
sit, nulla
difficilius
invenitur;
unde ut
vobis ali-
quid de me
ipsos facer,
semper in
sermoni-
bus quos
ad popu-
lum habui,
hujus
questionis
difficulta-
tem mole-
stamque
vitavi: non
quia nihil
haberem
quod inde
utrumque
cogitarem, neque enim in eo tantum perire, qua-
rere, pulsam negligere, sed qui ipsi intelligentiae, quae mi-
hi aliquantum aperiebantur, verbis ad horam occurrentibus
me posse sufficere, non putarem. *Augustin. de verbis Domini.*
Serm. 11. cap. 3.

For more clearnesse herein, consider. (1.)
The Name. (2.) The Nature. And (3.) the Grie-
vousnesse of this sin against the Holy Ghost
* Nomina
sunt quasi
rerum no-
mina
audimus
The Name or Names given to this sin in
holy Scripture. Names, properly given
do

cannot justify or make known the things
 intended by them. The more remarkable
 names given to it are these, viz.

1. Blasphemy against the holy Ghost, or
 blasphemy against the Spirit; *But the blasphem-
 y against the H. Ghost shall not be forgiven
 unto men:* which is after expounded, by speak-
 ing against the Holy Ghost, Mtth. 12. 31, 32.
 See also Mark 3. 30, 31, 32. and Luk. 12.
 10. [Blasphemy] is originally a Greek
 word, * derived as some think from *βλά-
 τω*, i. e. *a bad fame, an unpleasing fame, &c.*
 or as others, *βλάττω* & *βούλω*, i. e. from
blowing the fame, good name or reputation
of any God or man. Thus it signifies in the
 generall notation of the word; but used
 more strictly (as here) it denotes a more
 grievous and hainous reproaching, slander-
 ing or reviling of the Holy Spirit; and this
 purposely and maliciously against know-
 ledge. This the Apostle elsewhere calls, *desp-
 ising the Spirit of grace* Heb. 10. 29. *blasphemy*
 which properly notes a *pernicious* and
unforgotten of reproaching. See H. Steph.
Thesaur. G. Ling. Now this sin is pecu-
 liarly called *Blasphemy of the Spirit, or*
against the Holy Ghost: rather than blasphe-
 my against the Father or the Son;

Not in respect of the *divine essence*, or per-
 sonal *substance* of the Holy Ghost. For he that
 sins against any one person of the blessed Tri-
 nity sins against every person for they are all
 one 12. 31.

* Blasphemia] est
 convictio in Deum,
 & *βλάττω* fa-
 ctus fama;
 vel ut alii
 volunt a
βλάττω &
βούλω,
 quasi *βλάττω*
 fama. D.
 Parr. Com.
 in Apocal.
 13. 1. —
 Blasphemia est
 convivium
 vel male-
 dictio gr-
 avius, ver-
 bis contu-
 meliosis in
 Deum vel
 proximū a
βλάττω
βούλω de-
 dere famā,
 vel nomen
 Dei aut
 proximi.
 D. Parr.
 Comment.
 in Matthe.
 one 12. 31.

one in unity of essence. John 1. 1. He that blasphemeth the H. Ghost blasphemeth also both the Father and Son, inasmuch as all three are co-essential, and therefore co-equal and co-eternal in majesty, glory and all divine perfections, as Ambrose hath well noted.

Nunquid
all est of
Sola filii

all Spiritu

Sancti

De Spiritu

Sancti lib. 1. cap. 2. 10. 11 [unpublished] 101

But in respect of the *Ministry* and *office* of the Holy Ghost. (1.) The *Ministry* of the Spirit is the Gospel, and the glorious truth therein contained. See 2 Cor. 3. 8. From which truth hypocrites fall away, and against which truth they maliciously and blasphemously oppose and set themselves who sinne against the Holy Ghost, as after will appear.

2. The *Office* of the Spirit, is to convince, John 16. 9. To illuminate and furnish with variety of gifts and spirituall endowments, Act. 2. 13. Luk 8. 13. 1. Cor. 12. And to suggest *good motions* and inclinations into men's hearts, in use of Ordinances, and otherwise, Mat. 13. 20. Mark 6. 20. They had some motions of joy. Act. 26. 28. They were persuaded to be a Christian. Against which lights, gifts and motions of the Spirit they directly and wilfully sinne, that sin against the Holy Ghost.

3. An *Apostasie* or falling away: If they shall fall away, Heb. 6. 6. It is the highest

and worst Apostasy of all others: As after we
shall further see. This presupposes some end
renewment of Christian Religion, whence
they make defection, to be in the former, and
profession of it, as for them selves have
embraced it in truth and power, which shall
never fall, Job. xviii. (4) ; all in your nation

Why this is called, was formerly explained,
p. 69, 70, 71. (That of some of the principall
names in the old T. of origin is of origin)

The Name of this sin, and wherein it
properly and essentially consists, comes next
to consideration.

As for the very knot and necessity of the
Case. Both Adams and Adams will con-
fess, that in this much discrepancy lies the
ground of the one and another, and among
wits of them is to be found in all such cases

in the opinion of Augustine, which he
thinks abouting, but in last conceives it to be
of the same nature, in the same manner, some of
times intimate to be, and others to be

of the same nature, sometimes interpreted to be
of the same nature, sometimes interpreted to be
of the same nature, sometimes interpreted to be

of the same nature, sometimes interpreted to be
of the same nature, sometimes interpreted to be
of the same nature, sometimes interpreted to be

of the same nature, sometimes interpreted to be
of the same nature, sometimes interpreted to be
of the same nature, sometimes interpreted to be

impenitent to the point of death, rejecting all the Holy Ghost's provisions for suppression of his

* *Effius* in *finis*. And he with other of theⁿ Schoolmen lib. 2. Sem. usually reckons up six sorts of kinds of this sin Distinct. against the Holy Ghost, viz. (1.) Despair; 43. lect. 2. (2.) Presumption; (3.) An obstinate Purpose of continuing in sin; (4.) A firm and fixed Will never to repent; (5.) An impugning or opposing of the known truth, and (6.) An envying of our Brothers' Graces. All which (they say) may be forgiven, but that final obstinacy in sinning. * *Effius*, * *Effius* * is of opinion, That the sin against quod supra the Holy Ghost generally taken, is whatsoever is purposely, maliciously and blasphemously committed against God in thought, word or deed.

In midst of all this variety of opinions, especially in so difficult a subject as this, * *Lumen* where shall we pitch? I like in *Agustine*. Item ergo ex well in this very case, Let us begge light for positionis exposition of this matter from the Lord. For a Domino more distinct Resolution, Consider (1.) By requiramus way of Remotion, or Negation of what it is not. Aug. no (2.) By way of position, or Affirmation of what it is, and both very briefly. *Deum* I. By way of remotion, or negation of what *Scriptura* it is not. The sin against the Holy Ghost, *cap. 4* strictly and properly taken, seems not to be any of these particular sine following, viz.

1. Is it not every blasphemous temptation injected and dated by Satan into the thoughts, against God Father, Son or H. Ghost. For (1.) The dearest Saints and

ser-

servants of God may be buffeted and sifted with such sad temptations and horrid injections of the Devil, frequent experience tells us thus much. How many gracious soules come to Ministers, lamenting the many horrid suggestions of blasphemy cast into their imaginations! * One of singular experience in soule-distresses, saith: *I have knowne him, who did bite in and keep close in his bosome, this temptation of blasphemy, the space of about 20. yeares. All which while the Devil did tyrannize extreawly, and keep him almost in continuall terror. He thought there was never man had such vile and prodigious thoughts as he, &c.* 2. Blasphemous suggestions were injected into the imagination of Jesus Christ himselfe (who was so far from sinning against the Holy Ghost, that he never sinned at all, nor could sin. *Isai.* 53. 9. *Heb.* 7. 26. *2 Cor.* 5. 21.) viz. That he who was the spotlesse Son of God, in whom the fulnesse of the Godhead dwelt bodily; i. e. personally. *Col.* 2. 9. Who was the Brightnesse of the Fathers glory, and the expresse Character of his person, *Heb.* 1. 3. Who being in the forme of God thought it not robbery to be equall with God. *Phil.* 2. 6. that he should fall downe and worship the Devil in person. *Matth.* 4. 9. Never Christian had, nor could have more black and hideous blasphemy cast into his thoughts. Yet Christ in the least degree yielded not to this blasphemie.

phemous suggestion; but conquered it; that his Members hereby might be more then Conquerours, even Triumphant, over like temptations, through Christ that loves them. 3. Blasphemous suggestions injected into our hearts, yet not consented to by us, but rather trembled at, execrated and abhorred, are the Devils sins, not ours; they are our sorrowes, our afflictions and miseries; but not our sins. *A pious soule is*

De. Ribs no more guilty of them (saith ^a one) then
Benifad Benjamin of Josephs cup, put into his sack.
Reed, pag. Blasphemous thoughts (saith Mr. ^c Perkins.)
135. not consented to by us, are not our sins, but the
e Mr. Berr. Devils. Men must not feare those kinde of
his cases of conscience thoughts overcome; ... because though indeed
Book 1. they be their crosses, yet are they not their pers-
chap. 1. nall sins, for which they shall incur the wrath
sect. 2. of Dan, and displeasure of God. And saith Mr. Dyke,
Dyke in his Satan must answer for this himself. Hereto
Michael subscribe both Ancient & Modern Writers,
and Dra-
gon.

In illis cogitationibus, quae repugnanti & invito animo fugerunt, quibus mentis eum honore quodam renatus ac renatus, non est peccatum sine consensu voluntatis. Aug. epist. 44.
Cum ille insatiabilis homicida ab exteriori sensu licite se videt exclusum, interiora collectis viribus aggreditur. Sed spiritus illis homo, qui omnia judicat, illius avaritiam non ignorat. Reprimat quod potest: quod autem non potest reprimere, tolerat, quia est latratum canis sustinet, morsum non timet. Latrat enim cum suggestit; tunc vero mordet, cum ad consensum pertrahit: sed cum non ingerit quod suggestit, tunc non valet, sed coronat: quia est sentientem cruciat, non obligat non consentientem. Bernard. lib. de cons. cap. de malis. Varietur. Cogitat. Quod si externis talia & adventitia est.

rationibus non assentiamur, non sunt nostra peccata reputanda, sed Diaboli, qui illas suggerit. *Alfred. Theor. cap. 14.* Hujusmodi cogitationes execranda blasphemia non sunt hominis, sed Diaboli eas suggerentis, unde nec imputabuntur homini ad demeritum, &c. Quicquid nempe hominem affligit contra suam voluntatem, & non placet nec delectat, non facile in talibus tentator nocere potest. *Grif. tract. de remediis contra Puffitan.*

2. It is not every sinning against the Deity or Personality of the Holy Ghost; As *h. Aug. de gustine* observes, That the *Sadducees* denied the Holy Ghost; That the *Arrians*, *Eunomians* and *Macedonians* contended, that the Holy Ghost was a creature, not a Creator: That the *Sabellians* (called also *Patripassians*, because they held that the Father suffered) deny the Trinity, assert only the Father, that he is sometimes called the Son, sometimes the Holy Ghost: That the *Photinians*, denying the Trinity, say the Father onely is God, the Son onely man, but deny the Holy Ghost altogether. These are hideous blasphemous and damnable heresies, but it would be somewhat hard to prove that these are the sin against the Holy Ghost, because this sin properly is not so much against the essence or subsistence of the H. Ghost, as against the Ministry and Office of the H. Ghost.

3. Not every sin against knowledge is that sin against the Holy Ghost. For though knowledge adde an aggravating circumstance to sin, *Iohn 9. 41. Luke 12. 47.* Yet 1. The best of Gods people in a guilt of temptation without; and violence of corrup-

tion within, may sometimes so farre be borne down as to do those things which they know they should not do, as in *Paul*, *Rom. 7. 15, 19, 20, 23*. In *Peter*, he knew he ought not to deny his Lord and Master *Jesus Christ*, and relolved peremptorily the contrary, but sudden feare prevailed over him, *Matth. 26. 69*, to the end. In *David*, he knew he should not commit adultery, nor kill; yet strength of corruption and temptation pushed him upon both; yet none of these sinned the sin against the Holy Ghost. 2. Sins against knowledge admit both of repentance and pardon, as in all these three cases mentioned; *David* pardoned, *2 Sam. 12. 13*. *Peter* restored after his bitter tears; by a threefold feare he denied Christ, by a threefold love he confessed Christ, *Matth. 26. last. John. 21. 15, &c.* *Paul* delivered from his body of death by *Jesus Christ* his Lord, *Rom. 7. 24, 25. 3*. Besides, sinning against knowledge and illumination, divers other sinfull poysons are complicated and contained in the sin against the H. Ghost, *Heb. 6. 4, 5, 6. 10. 26, 29. Matth. 12. 31*.

4. Not every sinning against the Truth of Christ and the Gospel, is the sin against the Holy Ghost. For, 1 Those that know most of the truth of Christ in this world, know but in part. — See but as through a glasse darkly, *1 Cor. 13. 9, 12*. and therefore they may possibly erre from the truth, in some things.

things. 2. Divers have sinned against the truth, yea, sometimes against fundamentals, and yet are not challenged to have sinned against the Holy Ghost, but were accounted as of the visible Church; as those in the Church of *Corinth*, that denied the resurrection, *1 Cor. 15. 12.* And those in the Church of *Pergamus*, that held the Doctrine of Balaam, and the Doctrine of the Nicolaitanes. Yet are not counted hopelesse, but invited to repent of these damnable opinions, *Rev. 2. 14, 15, 16.* The Churches of *Galatia* were fearfully tainted with that dangerous error of the necessity of the workes of the Law to Justification, as well as of Faith; which gave occasion to *Paul* of writing that excellent Epistle to the *Galatians*. See *Gal. 1. 6, &c. 2. 16. &c. 3. 1, &c.* Yea, the very Apostles themselves had an erroneous opinion about Christs temporall Kingdome, and that till after his resurrection, *Act. 1. 6. 3.* Erroneous persons, are called to repentance, *Rev. 2. 16.* and Ministers are directed to instruct with meeknesse those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, *2 Tim. 2. 24, 25, 26.*

5. Not every sinning against the gracious motions, strivings and operations of the Holy Ghost, is this peculiar sin against the Holy Ghost here spoken of; For, (1.) It's possible that men may thus sin, and sometimes with

an high hand, and yet not be charged by the
 Scripture with sinning against the Holy
 Ghost. The Proto-martyr Stephen thus chal-
 lenged his hearers, *To stiff-necked and uncir-
 cumcised in heart men, ye do always resist
 the Holy Ghost: as your fathers did, so do ye.*
*Which of the Prophets have not your fathers
 persecuted, &c.* Acts 7. 51, 52. They are
 charged with *always resisting the Holy Ghost*;
 an heavy charge, an heinous sin doubtlesse.
 But yet are not charged with that sin against
 the Holy Ghost. 2. All carnal men in the
 visible Church, whilst carnal, *still resist
 the Holy Ghost in his Gospel-Ministry*; often
 quenching his Convictions, Motions and
 Holy Suggestions to their soules: yet it
 would be an hard and false sentence, to
 lay all such in the sin against the Holy Ghost
 here intended. Possibly they may do it in
 ignorance, and afterwards come to repent-
 ance. Saul whilst a carnal Pharisee, was
 a blasphemer, 1 Tim. 1. 13. and compassed the
 Saints to blaspheme, and being exceedingly
 mad against them, persecuted them to strange
 Cities, Acts 26. 10, 11. He so farre withstood
 the Spirits Ministry and Tenders of grace,
 that he persecuted it to the death: yet all
 this he did ignorantly, repented of it, and
 obtained mercy, 1 Tim. 1. 13, 16. Which could
 not have been, if in this height of his wicked-
 nesse he had sinned this grand sin against
 the Holy Ghost. 3. Who knows not, but
 even

even the dear children of God, are in danger in some measure of sinning against the Spirit of God, by grieving him, and quenching him; hence the Apostle so cautions them, *Quench not the Spirit*, 1 Theſ. 5. 19. And, *Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption*, Eph. 4. 30. Yea, actually some have quenched the Spirit in some measure; As the Angel of Ephesus had *left his first love*, &c. Rev. 2. 4, 5. As David, who therefore prays, *Restore unto me the joy of thy salvation, and stablish me with thy free Spirit*, Pſal. 51. 12.

6. Not every sinning against Grace rewarded, is presently the sinne against the Holy Ghost. For 1. The most heavenly and gracious soules are daily perplexed with inseparable and invincible infirmities; as doubts, feares, distracting thoughts, distempered passions, &c. 2. They may too often *quench the Spirit*, 1 Theſ. 5. 19. and *grieve him*, Eph. 4. 29, 30. by suppressing his good motions, sacred stirrings and livings in their hearts. 3. They may gradually decay and decline in their graces and gracious affections to God and Jesus Christ, (though this be very sad and dangerous) Rev. 2. 5. and yet not be utterly cast out of Christs affection. The Angel of Ephesus had *left his first love*, and first works; though otherwise much commended and approved by Christ, Rev. 2. 1, to 8. 4. They may grossly

grossly fall, and even breake their bones by falling (which is much to be lamented) yet not quite fall away. As *Noah* to drunkennesse, *Gen.* 9:21. *Lot* to incest, *Gen.* 19:33, &c. *David* to murder and uncleannesse, 2 *Sam.* 11. with *Psal.* 51. * *Augustine* intimates some were of opinion that such falls were the sin against the Holy Ghost; which opinion he justly re-

* *Noanul-
lis videtur
eos tan-
tummodo
peccare
in Spiri-
tum San-
ctum, qui
lavacro
regenera-
tionis ab-
luti in Ec-
clesia, &
accepto
Spiritu
Sancto,
velut ran-
to postea
dono Sal-
vatoris
ingrati,*

rejects, because in such cases the door of re-
pentance is not quite shut. 5. Yea, it's possi-
ble that those who are borne of God, and
are kept from sinning this sin unto death,
may yet relapse againe and againe. Lapses
are dangerous, Relapses double dangerous.
To break a bone is hazzardous, but to break
it again in the same place is extreamly peril-
lous: yet even repeated and reiterated sins
may finde pardon upon repentance. *Jacob*
twice told a lye for compassing of the blef-
sing, *Gen.* 27. 19, 21. *Lot* twice made
drunken committed incest with both his
Daughters, *Gen.* 19. *Peter* thrice denied his
Master, and every time worse then other,
Matth. 26. These are recorded to caution
mortifero aliquo peccato se immerferint, qualia sunt adulteria,
vel homicidia, vel ipsa discessio, sive quomodo à nomine
Christiano, sive à Catholica Ecclesia. Sed iste sensus unde
probari possit ignorat cum & poenitentia quorumque criminum
locus in Ecclesia non negetur, & ipsos hereticos ad hoc utique
corripiendo dicat Apostolus, 1 *Tim.* 2. 25, 26. Quis enim est
fructus correctionis sine ulla spe remissionis? *Augustinus.* in
verb. Dom. Sermon, 11. cap. 4.

them that stand, that they fall not; and to comfort them that have relapsed, that they despair not.

7. *Not every malicious opposing and persecuting of the Church and wayes of Christ* (though this be an high pitch of Wickednesse) *is the sin against the Holy Ghost.* For, 1. We have two eminent instances in the New Testament to the contrary. Saul conspired to Stephens death, *Act. 8. 1.* *Breathed out threatnings and slaughter against the Disciples of the Lord, Act. 9. 1, &c.* When they were put to death, he gave his voice against them, and punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, persecuted them even unto strange Cities, *Act. 26. 10, 11.* and yet the Lord had mercy on him, *1 Tim. 1. 13, 16.* Yea, he had such mercy on him, as to convert and save him, when he was in his course of subverting and destroying his Church, *Act. 9. 1, 2, 3, &c.* and *26. 12, 13.* Behold, here a wonder of mercy. And yet here's a greater wonder, the persecutors and murderers of Jesus Christ himselfe finde mercy, and are converted, *Act. 2. 36, &c.* Let Heaven and Earth, Men and Angels adore this mercy. He pittied him that was cruel to his Saints: yea, he pardoned them that crucified himselfe; who would despaire, when Christ opens to such a doore of hope? who would presume to sin and spurne against
such

Such bowels of commiserations? 2. Such sins may be committed by them that have not been Evangelically illuminated. *Paul obtained mercy, because he did it ignorantly, 1 Tim. 1. 13. and, had they known, they would not have crucified the Lord of Glory, 1 Cor. 2. 7, 8, 9.* And properly the sin against the Holy Ghost is not committed till after the Gospel-illumination, *Heb. 6.* 3. Such Delinquents sometimes finde mercy, that Christ may make them *Presidents* for mercy to all that after shall believe, *1 Tim. 1. 16.*

None of all these are this *sin against the Holy Ghost*; which we seek after, yet are we not therefore to embolden our selves in them. Though Treason bring the most shameful and cruel death, yet *felony* is Capital: and the easiest death, is an heavy punishment; and though none of these sins be that *sin of sins*, which excludes all hope of salvation: yet every one, even the least of them, are such sins as in their own nature deserve damnation, *Rom. 6. 23.* Consider this, thou trembling Christian, thou thinkest thou hast sinned against the Holy Ghost; nay say, the Lord hath thus farre kept thee from many of these recited evils; and Questionlesse the *sin against the Holy Ghost* is farre beyond them all. But what is it? seeing thus far we see what it is not.

II. By way of *Position* or *Affirmation*. Consider now what it is. The *sin against the Ho-*

Ghost is not a single, but a compounded wickedness; tempered and made up of many deadly poisons, whereby it becomes extremely damnable. There's a Concurrence and Complication of many pernicious diseases in it, which make it out of measure deadly.

There are some special Scriptures that peculiarly delineate the nature of this horrible sin unto us, viz. These that follow, For it is impossible for those which were once enlightened, and have tasted of the heavenly gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come: If they shall fall away, to renew them again unto repentance: Seeing they crucify in themselves the Son of God afresh, and put him to an open shame, Heb. 6. 4, 5, 6. And afterwards in the same Epistle it is said: Not forsaking the assembling of ourselves together, as the manner of some is, when if we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins: but a certain fearful looking for of judgement, and fiery indignation which shall devour the adversaries. He that hath despised Moses Law, died without mercy under the or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing; and

and hath done despite unto the Spirit of Grace Heb. 10. 25, 26, 27, 28, 29. The Apostle John also saith, If any man see his brother sin a sin which is not unto death, he shall aske, and he shall give him life for them that sinne not unto death. There is a sinne unto death: I do not say that he shall pray for it. All unrighteousnesse is sin, and there is a sin not unto death. We know that whosoever is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not, 1 John 5. 16, 17, 18. Our blessed Saviour having healed one possessed of a devil, blinde and dumb; The Pharisees maliciously reviled him, and said, This fellow doth not cast out Devils, but by Beelzebub the Prince of the Devils. And Jesus knew their thoughts, and said unto them, Every Kingdom divided against it selfe is brought to desolation. — Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men: And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come, Matth. 12. 22, 24, 25, 31, 32. Compare herewith Mark 3. 22, 28, 29, who addeth this as an expresse Reason, Because they said, He hath an unclean spirit, ver. 30. And Luk. 12. 10. The sin against which our Saviour thus

severely speaks in these three Evangelists without doubt that notorious sin against the Holy Ghost, *viz. i. 10. 20.* most strictly and properly so called. For (1.) It is denominated blasphemy against the Holy Ghost. And (2.) Is by Christ declared to be that one only unpardonable sin. That sin also against which the Author of the Epistle to the Hebrews, and *Iohn* in the three fore-cited texts speak, must needs be granted to be the same sin against the Holy Ghost, in as much as it is in all the three places, laid down as a dreadfull and unpardonable sin, of which *compassible to repent*, Heb. 6. 4. 5. 6. for which *there remains no more sacrifice*, Heb. 10. 25. 26. And for pardon whereof *we must not pray*, 1 John 9. 16. So that all these texts speaking so fully and evidently of the sin against the Holy Ghost, we may from them all, considered together, draw this Description of that horrid Sin against the Holy Ghost, most properly and strictly so called; *viz.*

The sin against the Holy Ghost is an universall, finall and misall falling away of hypocritical Professours; From the Truth and common graces of the Holy Ghost once Received and Possessed; To the blasphemous despising of the Spirit of Grace, horrid contempt and malice against the Son of God, and violent persecution of the way of Christianity.

This

This description of the *sin against the Holy Ghost*, is so clearly grounded upon the former Scriptures, that much need not be said for evincing thereof. Only for unfolding the nature of this sin, Consider in this description these ensuing particulars, viz. *¶* *vd. 1.*

1. The general Nature of it, *A falling away.*
2. The more special Nature of it, where
by it is differentiated or distinguished
from other sins. *viz. By a sin of*

1. The peculiar Subject of it is Hypochondria

3. The properties of the
falling away, which are
three. It is

3. The Term, or Terms of this Apostol-
ly or falling away, which are a. etc.

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- may be the best of all.

- W. 1010 229m 226 W. 1010 229m 226 W. 1010 229m 226 W. 1010 229m 226

- of the Good Graces of

- from which the Holy Spirit

- he falls viz. Ghost. Iste tollit

- ...I. Blasphemous A.

- to give the term splitting of the spin

- 503 - bottle which

- 9166F** **207** **the even 80** **N. Herold column**

- [Faint, illegible text]*

- string of letters which is the name of God.

- Wolff, 1930, p. 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 9

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These are the particulars in this Description let us briefly consider how clearly they are grounded on Scripture; and then we shall see that in Scripture sense, this is the true nature of the sinne against the Holy Ghost.

1. The generall nature of this sin against the Holy Ghost, viz. A falling away, or an Apostasy. There's a manifold falling away,

1. From truth to error and heresie, Gal. 1. 6, 7. and 3. J. 2 Thessa. 10. 11.

2. From purity of worship, to superstition and idolatry, as Israel often fell in the dayes of Aaron, Exod. 32. of the Judges, of the Kings, &c. See Acts 7. 39. to 44. 3. From some holy degrees and he- roick perfections of first love, to carnal sluggishness, remissness and negligence.

As the Angel of Ephesus, Rev. 2. 4. &c. the Church her selfe, Cant. 5. 2, 3, 4. Or into some erroneous offences, as sometimes the best servants of God fell, as David, Peter, &c.

4. From temporary faith and professions, to loosenesse and profaneness, worldliness, &c. As the hearers compared to the fig ground, Matth. 13. 20, 21, Luk 8. 6, 13. Yea all the ground, (save the good ground)

fell away. 5. From all truth, common-places, and all profession of them, to a malicious, obstinate and incurable opposition therof. And this is that notorious Apostasy and sin against the Holy Ghost. Now

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there being many sorts of falling away. This sin is ranked among *Apostasies* for the generall nature of it, for herein it agrees with them.

That the *sin against the Holy Ghost* is an *Apostasy* or falling away, is plaine in Scriptures, that speake particularly of this sin. Such as commit this sin, are said to ** sin wilfully, after they have received the knowledge of the truth*, Heb. 10. 25. There's a falling away *intimated*, viz. After truth known, and professed; a *wilfull sinning* against that truth, *giving up forsaking of publick Assemblies*, verse 24. So dangerous it is to make separations from the Church of Christ, and to fall off from Communion with true Church-Assemblies, that it fearfully prepares and disposes to this great sin; yea, they that commit this sinne, are expressely said to fall a way; for it is impossible for those who were once enlightened, — If they shall fall away, &c. Heb. 6. 4, 5, 6. So that the generall nature of this sin is *Apostasy* or falling away. Apostates and Backsliders they are in the highest degree, that sin this sin. How dreadful is the sin of *Apostasy* (1.) Sharply threatened of God, *Prov. 14. 14. Heb. 10. 38, 39.* And (2.) Severely plagued, *Matth. 12. 43, 44.* compared with 2. *Per. 2. 20, 21, 22.*

II. The more speciall Nature of this Sin against the Holy Ghost, whereby it's distinguished from other sins, is considerable

the (1) *Subject*, (2) *Properties*, and (3) *Termes* of this Apostasy.

1. *The peculiar Subject* of Apostatizing, or falling away, is, *Hypocritical professors*, viz. Hypocritical false-hearted professors of Christianity in the bosome of the Church, who have received some large measure of illumination, and common gifts or graces of the Holy Ghost. These are the men (who not having a true foundation of grace) are in greatest and neereſt hazard of any other of falling into the *Sin against the Holy Ghost*, by their *Apostasy*; For 1. No other sort of persons are in this hazzard and danger, as was evidenced afore, *Sett. 1. pag. 62.* 2. Scripture plainly teacheth us that *Hypocritical professors*, especially those that have attained the highest formal perfections and temporary accomplishments from the Holy Ghost, are the very persons that commit this sin. Who were they that our Saviour so warnes of their *blaspheming of the Holy Ghost*? But the *Pharisees*, *Matth. 12. 24, 25, 31, 32.* And the *Scribes*, *Mark 3. 22, 28, 29.* And what were the *Scribes and Pharisees* but notorious *Hypocrites*? *Mat. 5. 20. & 23, 13, 14, 15, 23, 25, 27, 29.* Who were those whom the Apostle intimates to be likely to sin this sin, but such as were once enlightened, and have tasted of the heavenly gift, & were made partakers of the H. Ghost, and have tasted the good word of God, and the powers of the world to

* Erat autem Sanctificatio Apostatarum non internata, sed externain professione fidei & participatione Sacramentorum externa consistens. *Erāt autē sanctificatio Apostatarum non internata, sed externain professione fidei & participatione Sacramentorum externa consistens.*

come? Heb. 6. 4, 5, 6. Who also forsaking the publique Church-Assemblies, sin wilfully after they have received the knowledge of the Truth, and after they have been sanctified with the blood of the Covenant, Heb. 10. 25, 26, 29. How sanctified? Not inwardly, truly, and savingly sanctified, (as* Interpreters observe) but only externally, seemingly, and in appearance; consisting in externall profession of faith, & participation of the Sacraments; wherby they were visibly severed from Pagans and Heathens, & reputed in the judgment of charity, Christians. Now all these qualifications raise a man no higher then to the pitch of formall Hypocrites, or Hypocritical professors. And yet these are the very men who sin against the Holy Ghost. Not that all such Hypocrites run into this sinne; but that none but such Hypocrites thus sin. *Conuenit soli, sed non omni: Prop. secundo modo,* This is the subject sinning, or falling-away.

secundum iudicium charitatis, quæ omnes de Doctrina foris consentientes habet pro Sanctificatis, licet non omnes cordibus verè sint Sanctificati. D. Pa. eius in Comment. ad H. b. 10. 29.

2. The properties of this falling-away, which render it the most dangerous and pernicious Apostasy in the world; are these three. It is, 1. Universal. 2. Finall; and 3. Wilfull or Malicious.

1. An universall Apostasy, or falling-away. This is a first property of this Sinne against

the Holy Ghost. This the height of a Apostasy, that it is *Universall*. *Partiall*, particular fallings away from some truths onely, to some errorrs; from some degrees of profession, of grace, of obedience, onely to some graduall defects or decayes therein, &c. may befall a *Dauid*, a *Peter*, or the excellentest Saint unglorified, and yet be pardonable; but this unpardonable Sin is a *Totall, absolute, universall falling away*. *Universall* both in respect of the (1.) Truth, and (2.) Graces of the Holy Ghost. They that sinne against the Holy Ghost, they fall away both from the (1.) *Profession*, and (2.) *Approbation* of all (1.) *Truth*, and (2.) *Grace*, once received and professed,

Possibly there may remaine in them some principle of truth, as *That God is; that Jesus Christ is: that there shall be a judgment: that there shall be another life after this, &c.* Some reliques also of common grace may remaine in them unobliterated, irritating and aggravating their malice and wickednesse so much the more, as some beams of *illumination* and *conviction*, which they would faine totally extinguish, being full of vexation and madnesse at themselves that they know so much: but it's one thing to have these remaining in them, another thing to *professe* them and *approve* them. Now that this their falling-away is so *universall*. is notably hinted to us, *Heb. 6. 1, to 7.* For first, bere the principles of Christianity or the fundament

all Doctrines of Christ, are summarily enumerated, viz. (1.) *Repentance from dead works;* (2.) *Faith towards God;* (3.) *The Doctrine of Baptism;* (4.) *and of laying on of Hands;* (5.) *and of the Resurrection of the dead;* (6.) *and of Eternal judgment,* ver. 1, 2. These are very comprehensive principles, in which all other Evangelicall truths may be well comprised; These seeme to be the heads of the *Apostles Catechisme* in the primitive Church. Secondly, Here are also reckoned up many common gifts and Graces of the Holy Ghost, and that so comprehensively also, that all the common graces of the Spirit may be easily included therein; viz. (1.) *Enlightening.* (2.) *Tasting the heavenly gift.* (3.) *Partaking of the Holy Ghost.* (4.) *Tasting the good Word of God,* (5.) *and the powers of the world to come,* ver. 4, 5. Thirdly, here is intimated a possibility of falling away both from all these truths, and all these common Graces of the Holy Ghost, to that unpardonable Sinne, ver. 4, 5, 6. This falling-away is afterwards by this same Apostle called *Sinning wilfully after the receiving of the knowledge of the Truth,* Heb. 10. 26. Which may well imply both falling from truth and grace.

* *Calv. in* Thus that judicious * *Calvia*, understands
Comment. the Apostle here, not of some Particular,
in Heb. 10. but of an *Univerſall* defection; the Faith of
 26. Christ, and grace of Christ being wholly cast
 * *Notan-* off. And elsewhere he saith*, *It is to be no-*
dum est duplicem esse lapsum: alter est Particularis, alter universalis.

Qui in specie aliqua, ut etiam pluribus modis delinquit, à Christi hominis, statu lapsus est. Itaque omnia peccata totidem sunt lapsus. Verùm Apostolus non de furto, aut perjurio, aut eade, aut ebrietate, aut adulterio hic disputat, sed notat universalem ab Evangelio defectionem, ubi non aliqua in parte Deum offendit peccator, sed ejus gratia se penitus abdicat. Atque ut hoc melius intelligatur, subaudicoda est Antithesis inter Dei gratias quas recensuit, & hunc lapsum. Labitur enim qui defecit à verbo Domini, qui lucem ejus extinguit, qui se gustu Doni celestis privat, qui participationem Spiritus deserit. Hoc autem est in totum Deo renunciare. Nunc videmus quosnam à spe veniæ excludat: nempe Apostatas qui se à Christi Evangelio quod prius amplexi erant, & à Dei gratia alienarunt, quod nemini contingit quin peccet in Spiritum Sanctum. *Jo. Calvin. Comment. in Heb. 6.6.*

ted, there is a double falling-away, Particular and universall. He that in any kind, or severall wayes offends; he falls from the state of a Christian man, therefore all sins are so many falls. But the Apostle doth not here dispute of These, or Perjury, or Murder, or Drunkenness, or Adultery; but he notes an universall defection from the Gospel. when a sinner offends not God in some one respect, but withdrawes himself from his grace altogether. And that this may be the better understood, the Antithesis betwixt the graces reckoned up, and this falling away, is to be observed. For he falls away, that makes defection from the Word of the Lord, that extinguisheth the light of it, that deprives himselfe of the taste of the heavenly gift, that forsake the participation of the Spirit: And this is to renounce God totally. Now we see whom he secludes from hope of pardon. *Ant. Apo.*

But who withdraw themselves from the Grace
 of God, and the Gospel of Christ which they had
 formerly embraced, which befalls no man, but
 he sins against the Holy Ghost. So he. Thus
 also those learned Interpreters, * Beza, and
 D. Pareus understand here, *An universal*
Apostasy: let the Reader consult their words.
 Thus also Master * Deering in his excellent
 Lectures on the Hebrewes, counts this an
universal Apostasy, of which here the Apostle
 speaks; because his book is scarce, I have here
 annexed his words in the Margin. So that
 this falling away is not *Partial*, but *universal*.
 how farre they fall away: first we must observe what points the Apostle
 hath before named. In the beginning of the Chapter he men-
 tioneth *Repentance from dead works, Faith towards God, The Do-*
ctrine of Baptismes, and laying on of hands, and Resurrection from
the dead, and eternall judgement; which here he calleth the be-
 ginning and foundation of Christianity. Then, he speaketh of
 an Apostasy or falling away from all these points here named,
 even from the foundation and first beginnings of the Christian
 Faith; so that all the former light is quite put out, and the first
 understanding is all taken away. They laugh now at *Repentance*;
 and the first Faith they account it foolishnesse; They esteem not
 of our *Baptism*, no more then of the washing of their hands; and
 for any *Confirmation* or solemn receiving them into the Church
 of God, they are not for it; The *Resurrection of the Dead* doth but
 feed them with merry conceits; they think pleasantly with them-
 selves what manner of bodies they shall have. The *eternall judg-*
ment, though it make them sometimes afraid, yet they encourage
 themselves again, and say, Tush, it is a great way off. Thus have
 they turned light into darknesse, knowledge into ignorance, Hope
 into Betor, Faith into infidelity, Glory into shame, and Life into
 death. Speak to them of the *Son of God*; they make jest with
 the man of *Galilee*: Tell them of the Saviour of the world, they
 will

will call him the *carpenters Son*: Such a *Generall Apostasy* the Apostle speaketh of, and this he calleth the fall, from which men cannot rise againe by Repentance. *Mr. Deering in his Readings on Heb. 6. Lett. 27. London 1597.*

2. *A Finall Apostasy.* A departure from God, Christ, grace, the Church, without returne: A ruine without repaire: An Apostasy to the end of a mans life without recovery: A backsliding for ever. *David* fell, but *David* rose againe; *Peter* fell and that fearfully, but it was but for a while, for a few houres; *He went out and wept bitterly*, Mat. 26. 75. but this falling-away so as to sinne against the Holy Ghost, is not only universall, but also *Finall*. For, 1. *It is impossible to renew them againe unto repentance*, Heb. 6. 4, 5, 6. And they that so fall, as to fall beyond the possibility of rising againe by repentance, must needs fall finally. 2. There remaines no possibility of pardon to such. *He that shall blaspheme against the Holy Ghost, hath never forgivenesse, but is in danger of eternall damnation*, Mark. 3. 29. Luk. 12. 10. *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes*, Heb. 10. 26. And where there's no place for pardon, that's a finall offence. 3. Death eternall is the certain and inevitable reward and event of this sinne. See 1 *John* 5. 16, *Mark*. 3. 29. *Heb.* 10. 27. Thus this falling away is not onely universall, but *Finall*.

3. A wilfull and malicious Apostasy, viz. Not Apostasy or falling away through meer ignorance, inconsideratenesse or infirmity, against the deliberate Resolution and habitual disposition of heart and will, or through violent push, of temptation, which may be incident, even to the best of Saints; But an obstinate falling away out of a mans owne free Spontaneous Election, against knowledg and conscience, out of a malicious wilfulness of spirit; fixedly and peremptorily resolved to cast off the truth and wayes of God, whatever God or man shall say or do to the contrary. Such is their Apostasy that sin against the Holy Ghost as these words intimate. For if we sinne wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, —

* Εξουσιος
ἀμαρτια.
τοιοις pro
αὐτοῖς ἐξου-
σιος ἀμαρ-
τιαν ὡς
τοιοις.
Si volunta-
ris pecca-
verimus.
Hic intel-

Heb. 10. 26. The word. [ἐξουσιος ἀμαρτια] translated sinning wilfully; implies thus much in the judgement of learned men. Here (saith * Pareus.) He understands not a very sin, but secession from the Church; nor a very secession out of infirmity, feare or igno-

Hic intelligit peccatum non quodvis, sed secessionis ab ecclesia: nec secessionem quamvis ex infirmitate, metu aut ignorantia, sed ἐξουσιος factam. Et utique autem Beati docent Philosophi ea, quae nec violentia nec ignorantia, sed spontaneo voluntatis motu fiunt. Ergo defectionem intelligit, non violentem extortam à Tyranno, aut metu factam, aut ex ignorantia admissam [quia inquit addit, μετὰ τὸ λυβήναι πάλιν ἐν τῷ αὐτῷ ἀλλοθίαι,] sed voluntarie, hoc est, deliberatè voluntate & consilio maliciose commissam. D. Pareus in Comment. ad Hebr. 10. 26.

ance, but that which is done wilfully; and Philosophers tell us those things are done wilfully, which are done neither through violence nor ignorance, but by the spontaneous motion of the will. He understands therefore a Defection not extorted by Tyrants through violence, or admitted through fears or ignorance (because he presently adds, after we have received the knowledge of the Truth) but wilfully, i. e. maliciously committed by deliberate will and counsell. So he. To the like purpose also that learned * Beza expoundeth this word. This word [*involuntarius* ultroneously] is said of them, who do any thing without any cause or shew of cause. Therefore it agrees to them, not who simply sin knowingly; (for then farewell David and Peter. And by this reason who should not be an hundred thousand times mancipated to eternall death?) but to them who professedly and universally departed from Christ, are delighted in impiety, and make war against the knowne Truth, as did Saul, Julian the Apostate, Arius and others of execrable memory. Thus their falling away is wilfull, i. e. Not onely committed with knowledge, but also with free consent, obstinacy, yea, and maliciousnesse of will. And this inter-

* *Utro involuntarius.* Heb

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Chinnam

Quod de

his dicitur

qui sine

ulla causa,

aut etiam

causa specialiquid

faciunt. Itaque his

convenit,

non qui

simpliciter

sciunt

peccant (at

liquin a-

ctum fuit.

ser de Davide & Petro. Et quis tandem centies milles non esset hac ratione eternæ morti mancipatus?) Sed his demum qui ex professo resistentes in universum à Christo, delectantur impietate & bellum indicunt perfectæ veritati, uti fecit Saul, Julianus Apostata, Arius, & alii, quorum execranda est memoria. *Annotat in Heb. 10. 26.*

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pretation is the more confirmed by the Apostles subsequent expressions, of *treating under foot the Sonne of God, of counting the blood of the Covenant an unholy thing, and of doing despite to the Spirit of Grace*, vers. 29. in the forehead of which actions malice is engraven in Capitall Letters. Thus this falling away is not onely *universall* and *finall*, but also *wilfull* and *malicious*.

These three Properties of this grand Apostasy, viz. (1.) *Universallnesse*, (2.) *Finalnesse*, and (3.) *Maliciousnesse*, must be taken *conjunctim non divisim*, joyntly altogether, not dis-joyntly or severally one from another, if by them we would describe the *Sin against the Holy Ghost*, and rightly understand the Scripture about it; for its possible that men may fall *totally* and *finally*, and yet not commit this *sin against the Holy Ghost*, unlesse also they fall *maliciously*. Excellently that learned

D. Par.
Comment.
in Epist.
Pauli ad
Hebr. c. 6.
ver. 6.

D. Pareus expresseth himselfe to this point; wherewith I shall close up this branch. We must note that there are divers degrees of falling, and as it were four kinds. 1. Partiall falls into some error or some sin, as many Fathers, Irenæus, Lactantius, &c. fell into the Heresie of the Chiliastr; David fell into murder and adultery. Of these the Apostle speaks not; it is not impossible to repent of these. 2. A totall Fall or renouncing of the whole Christian faith: but through infirmity; and therefore not finall. As Peter by denying Christ

Christ seemes to fall totally: but he repented
 afterwards. So Marcellinus fell through in-
 firmity to idolatry, and many other Christians
 under persecution, but afterwards repented.
 And when Novatus understood this saying of
 such, (viz. Heb. 6. 4, 5, 6.) he erred, and the
 event evidenced, that it was ill wrested against
 them. Nor was it impossible for Peter, Mar-
 cellinus, and others lapsed truly to repent. As
 Cyprian, Oratione de lapsis, and histories do
 iustifie. 3. A totall and finall fall, but not
 malicious; i. e. not done of purposed malice,
 but from oother causes, which Christ adumbra-
 ted in his Parable of the seed falling on rocky
 and thorny ground, Matth. 13. Some are deter-
 red by persecutions, others are withdrawn from
 Religion, by hopes of honours, Pleasures, and
 the cares of this life, and thus finally: yet with-
 out blasphemy and persecution, rather through
 a kind of security and sluggishnesse. So di-
 vers departed from Christ, and walked no
 more with him, being offended at his Sermon
 about eating his flesh, Ioh. 6. Properly the A-
 postle doth not speak of these, because though
 these be not renewed by repentance, yet it is not
 impossible for them to be renewed. And some-
 times God gives these grace, to returne into the
 way 4. A totall, finall, and malicious fall-
 ing away. A defection from the truth cer-
 tainly acknowledged; not through feare or in-
 firmity: but of purposed malice and counsell,
 joyned with the finall hatred, blasphemy and
 Per.

Persecution thereof. As we read, Julian the Apostate, Lucian and Porphyry, to have fallen, and as many other Apostates to this day have fallen. This falling is that which Christ calls the sin against the Holy Ghost, John 15. 22. The sinne to death, for which we are not to pray, because it is irremissible. Thus he. And thus much touching the three properties of this sinne against the Holy Ghost, this dreadfull Apostasy, which is (1.) Universal, (2.) Finall, and (3.) Malicious.

III. The Termini. i. e. The Termes of this Apostasy or falling away, laid downe in this description, are of two sorts, viz. (1.) The Terme from which they fall, and (2.) The Terme to which they fall. That, denotes what good they forsake. This, what evil they embrace.

1. The Terminus à Quo, or Terme from which they fall, denoting the good they cast off, viz. The Truth, and Common Graces, once Received and Professed. They fall both from the Profession and Approbation of the whole Truth, and all Grace received, Heb. 6. 1, to 7. compared with, Heb. 10. 26. This hath been sufficiently cleared before; especially in opening the first property of this Apostasy, viz. Universality of it.

2. The Terminus ad quem, Or the Terme to which they fall, containing the evil which they embrace, and practise, who sin against the

the Holy Ghost, which is chiefly threefold,
 1. *Extremely wicked and desperate.*
 2. *Blasphemous despising of the Spirit of Grace.*
 3. *Horrid contempt and malice against the*
Person of God. And 3. Violent Persecution of
the way of Christianity.

1. *Blasphemous despising of the Spirit of Grace.*
 This is one extremity to which such Apostates
 fall. Hence our blessed Saviour calls it *A speaking*
against the Holy Ghost;—and *The Blas-*
phemy against the Holy Ghost; Matth. 12. 31,
 32. The Apostle calls it, *doing despite unto*
the Spirit of Grace, Heb. 10. 29. *Blaspheming*
and Despising for substance come much to
 one (we these termes formerly opened in
 the names given to this sin, p. 63, 64.) so that
 we put them both together. It is a *Blasphemy*
and despising, or a *despising blasphemy* of the
 Spirit of Grace. Oh how much malice and
 rankling venom is couched in this sinne!
 To blaspheme man is sinfull: what is it then
 to blaspheme the great God of Heaven and
 Earth? what to despise that holy Spirit, by
 whom (if ever) we must be illuminated
 inwardly, sanctified graciously, and comforted
 sweetly?

2. *Horrid contempt and malice against the*
Person of God. The Spirit of Grace is the Spirit
 of Christ, communicated from Christ the
 Head, to his whole mysticall body, and all
 his true members. See Rom. 8. 29. 2 Cor.
 17. 18. Therefore this sweet Spirit of
 Grace

grace cannot be thus villainously blasphemed and reproachfully vilified; but therein also Jesus Christ who sends forth this Spirit of grace, must needs be blasphemed, and most intolerably debased. Now this grand contempt and indignity, which they that sin against the Holy Ghost cast upon Jesus Christ, is set forth in foure most pathetick expressions in Scripture, viz.

1. *They crucify to themselves the Sonne of God afresh.* Heb. 6. 6. What is it to crucify the Sonne of God afresh? *Ans.* To commit such a sinne as did *Judas, Pilate, the Jewes, the Souldiers,* in betraying and murdering of Jesus Christ the Lord of glory, and this by a painfull, shamefull, and cursed kinde of death: To murder a son of man, is so dreadfull a sin, that it cries to God for vengeance, Gen. 4. 10. what is it then to murder the Sonne of God? what to crucify him, which is a double murder? yet this do all Apostates that sin against the Holy Ghost, by denying the Sonne of God, which was once crucified for our sinne, they will not be saved by his death, they count it invalid, insufficient, accept it not, but reject it, &c. and therefore for them Christ must be crucified a second time, (which is impossible, for Christ dieth no more,) if ever they be saved, there being no salvation or redemption, but by him and his blood, *Act. 4. 12. Heb. 9. 22.* But, what is it to crucify the Sonne of

God to themselves? *Answ.* * *Crucifigunt in ip-*
sis. i. e. quantum in ipsis est. That is, *as much*
as in them lie. Though they do not actually *Calvin*
 crucifie Christ, as once the Jewes and soul- *Comment.*
 diers did; yet they would, were it possible, *in Epist. ad*
 even dethrone him, and pluck him from his *Heb. 2. 6. 6.*
 Fathers right hand, and destroy him, as once *D. Parus*
 the Jewes did for an impostor, a seducer, a *in Commen.*
 blasphemer, and a seditious person, their ma- *in Heb. 6. 6.*
 lice is such against him, that were it possible,
 they would do all this unto him; According
 to that knowne maxime, * *Every Apostate*
is an Hater and Persecutor of his owne Or-
der. *Omnis*
Apostata
est esor &
Persecu-
tor sui or-
dinis.

2. *They put him to an open shame;* Heb. 6. 6. *dinis.*
 The Greek word here *Edidymuancu* pro-
 perly signifies to disfigure, or to expose to igno-
 minie, or to make one a publick example, or
 infamous example. Thus its said of Joseph in
 reference to Mary, he would not *Edidymuancu*
 i. e. make her a publick example. *Matth.*
1. 19. Thus they that crucified Jesus Christ,
 did put him to an open shame by scornes,
 scoffes, raunts, jeares, revilings, &c. whilest he
 hanged upon the crosse. *Thou that destroyest*
the Temple and buildest it in three dayes, save
thy selfe: If thou be the Sonne of God, come
down from the crosse. — He saved others,
 himselfe he cannot save: if he be the King of
 Israel, let him now come downe from the
 Crosse, and we will believe him. — *Matth.*
27. 49. to 45. Much like to them do base

*Quomodo conculat quis Filium Dei? Quando enim coincidit dignè participatur per Sacramenta, ne ne grande peccatū esse mittit? nonne illi conculat? nonne ipsi concitent? sicut enim ea quæ conculamur, nullius momenti pendimus sic & qui libere peccant absque timore & absque contritione, Christum nullius momenti existimant nec eum iudicē futurū formidant. D. Ambr. cō. in Ep. ad Hebr. 10.

Apostates by vile scornes, reproches and blasphemies, put Christ to an open shame, wickedly counting him not a Saviour, but an impostor; not freely paying a price for our sins, but duly sustaining the deserved punishment of his owne sins, &c, horrid blasphemies! Thus *Julian the Apostate* in scorn called him *Galilaean, The Carpenter, The Carpenters son*, &c. shall not the just God that avengeth the injuries of his Saints, avenge the blasphemies of his Son?

3. *They tread under foot the Son of God*, Heb. 10. 29. This is an higher degree of insolency and contempt of the Lord Christ, then both the former. The villanous Jewes and souldiers did crucifie Christ and put him to an open shame, yet we read not that they trod under foot the Son of God. The pride, impudency and malice of these Apostates against Christ farre transcends theirs; *for they tread the Son of God under foot, they trample upon him*, i. e. they account of him, and deale with him, most vilely, abjectly, contemptibly, despicably, as the filth and offscouring of the world; not prizing him as a Saviour, nor fearing him as a Judge, not accepting and believing in him as a Mediatour. For, as * *Ambrose* observes, *They are things of basest and vilest account, which we tread under foot; we tread not gold, pearles or Jewels, but mire and dirt under foot*. What? shall dust and ashes, Antoll worms

former lift up themselves so desperately,
are tread under foot the ever-blessed Son
of God his dear children! — ~~and~~ yet this is the
fruit of this cursed Apostasy.

4. Finally, they count the blood of the Covenant, wherewith they were sanctified, an unholy thing; Heb. 10. 29. (1.) The blood of Christ is called the blood of the Covenant, because the N. Covenant, or New Testament was ratified and confirmed by the blood and death of Christ the Testator, Heb. 9. 15, 16, 17. Hence Sacramentally the cup in the Lords Supper, is called the New Testament in his blood; or his blood of the New Testament, Mat. 26. 28. 1 COR. 11. 25. because it signifies, *states* and *exhibits* to the believer Christs blood, whereby the N. Testament was established. (2.) Apostates, are said to be sanctified by this blood of the Covenant, not really and indeed, but *formally* and in appearance, in respect of their visible profession; whence in judgement of charity men took them to be sanctified. (3.) To count this blood of the Covenant [*αἷμα κοινόν*] i. e. (common blood, is to count it not pure, sacred, meritorious blood: but prophane, impure, unholy. Compare *Acts*. 18. 15. (4.) Apostates thus vilifie Christs invaluable blood shed for our redemption, accounting it but as the blood of a common man, or as of a delinquent, or as the blood of the thieves crucified with him. This blood of Christ they

practically profane, whilst they return af-
 ter the profession of Christ, with the dog to
 the woman and she saw to the wallowing in the
 mire (as * Ambrose interprets it) not wil-
 ling to cleanse themselves by repenting.
 Thus they that sin against the Holy Ghost,
 (1.) Crucify the Son of God afresh: (2.) Put
 him to an open shame: (3.) Tread him under
 foot: and (4.) Count his blood an unholy
 thing. Of what horrid contempt and malice is
 this against the Son of God! *Persecution of the way of Chri-*
stianity. Such and so extreame is the mad-
 nesse and malice of these back-sliders both
 against the Spirit of Grace and the Son of
 God, that they break off from profession to
 Persecution of Christianity, and to a deadly
 hatred of the Church and members of Jesus
 Christ. And hence some think the A-
 postates are the most noxious enemies
 to the Church, Heb. 10: 27, because they
 are the sworn enemies of Christ, the Gos-
 pel, and all Christians, and (if it were possi-
 ble) would destroy them. *St. Julian the*
Apostate, who (as the * *Censurators* observe
 out of *Eusebius*) was from his childhood
 trained up in piety, and when he came to the
 Empire, he carryed himself with much
 clemency towards Christians. He called home
 such as *Constantine* had banished for religi-
 on; caused their goods to be restored to
 them; commanded it to be proclaimed to the
 people

* Factus
 est pergra-
 tiam cor-
 pus Chri-
 sti, & scip-
 sum facit
 corpus di-
 aboli &
 sanguinis
 Christi
 polluit, in
 eo quod
 mundatus
 est, & ad
 vomitum
 revertitur
 pristinum;
 & seipsum
 per poen-
 itentiam i-
 terum mun-
 dare neg-
 ligit, splen-
 dorem gra-
 tiae injuri-
 ans. D. Am-
 brof. Com-
 men. in
 Epist. ad
 Hebr. 10.
 * Histor.
 Ecclesiast.
 Magde-
 burg. Cef.
 4. c. 3. p.
 64. ad 7.
 p. 162.

people that they should not hurt the Christi-
ans, nor reproach them. But afterwards
he is noted out of *History*, he denied
Christ in *France*, and turned a most bloody
& barbarous butcher to the poor Christians;
of which the Centuriators Record divers
headfull instances; afterwards going to
warre against the *Persians*, he swore he
would make warre against the Christians, if
he returned conqueror. But when his army
was first distressed through want of food,
and afterwards himselfe by a *Persian* subtilty
lingled into a desert, was deadly wounded
either by a blow from the Devill (as some
think) or by a speare, or by an arrow: shot
from heaven, whereupon, taking an handfull
of his owne blood, he hung it up into the air,
and burst out into that wicked contemptu-
ous expression against Christ, *Thou Galilee:*
Thou man of Galilee, thou hast overcome
me, and so miserably dyed.

* Histor.
Ecclesiast.
Magde-
burg, Cen.
4.c.3.p.89
Basil. 1624

And thus much for opening the Nature of
the sin against the Holy Ghost; that we might
understand wherein it properly consisteth.

(1.) Of the Nature of this sin against the
Holy Ghost, comes next to be considered.
And Surely this is such a sin of sins, such a
summe of transcendent malice and wicked-
ness, such an extract of deadly poyson, that
pen, nor tongue, nor thought of man can
fully reach it. My present scope in this small

Trustee, will not permit me to expatiate, and therefore let me succinctly propound only these few Aggravations of this horrid sin.

1. *This is the highest sin against the Father.* *Rebels.* The lapsed state of man in the first sin is of all other in this world our deepest and most desperate melody, *Act. 1. 12. Eph. 2. 1, 3.* Jesus Christ, and the Spirit of grace, one of all other the most effectual and only sufficient remedy, in Jesus Christ by meritorious working out of complete Redemption and Salvation for us *Heb. 9. 12. 14. and 10. 12, 13, 14. Heb. 7. 25. we. 1. 14. 20.* The Spirit of grace by immediate and effectual application of Christ and all his grace unto us, *Joh. 1. 16. 2. 2. Gal. 3. 19. in Rom. 8. 2, 15, 16. 26. 27.* Without these all the world cannot afford us Redemption, Adoption, Justification, Sanctification, true Consolation or eternall satisfaction, but by Christ and his Spirit we have all. Now they that sin this sin, they sin against the Remedy, and that wilfully, maliciously incurably. As for Jesus Christ, (1) They crucified him afresh, (2) They put him on an open shame, (3) They tread him under foot, and (4) Contemn the blood of the Covenant, an unholy thing, *Heb. 6. 6. and 10. 29.* As for the Spirit of grace, (1) They despise him from his truth, (2) They fall away from his grace, (3) They despise him, (4) They blaspheme him, *Heb. 6. 1. to 7. 10.*

10. 29. Matth. 12. How should such sinners ever be redeemed, called, justified, sanctified, or saved, that thus sin against the very Remedy? unbelief and impenitency are sins against the Gospel Remedy, but not aggravated with that obstinacy and maliciousnesse, as this sin is. That Patient that is so farre from applying, that he hates and abhorres the Remedy that should cure him, flings the Physick to the ground, curses and reviles the Physician, yea, and treads him under foot; is he ever likely to be cured? So in this case spiritually.

2. Hence, *This sin never is, never can possibly be repented of.* So the Apostle tells us, *For it is impossible for those who were once enlightened, — if they shall fall away, to renew them againe unto repentance,* Heb. 6. 4, 5, 6. As if he should say, It is impossible for such Apostates to repent. Note, he saith not, *is improbable, unlikely, or difficult* for them to repent: but *adivary, it is impossible to renew them to repentance.* To whom is it impossible? (1.) *Impossible to themselves,* to renew themselves, for if carnall men that never thus relapsed, cannot renew themselves, no more then a blackamore can change his skin, and the leopard his spots, it being impossible a bad tree should bring forth good fruit; how much lesse can such Apostates renew themselves to repentance? (2.) *Impossible to their Teachers* to renew them to repen-

ance with all their Exhortations, Promises, Threats, Prayers or ministeriall Administrations. They are but instruments, planting, watering, only God gives the increase. 1 Cor. 3. 6. 7. Only God gives Repentance, 2 Tim. 2. 25. Yea, 3. *Impossible* (in some sense) *unto God himselfe*, as some thinke; not through any impotency in God, but in respect of his infinite justice, which cannot chuse but take vengeance of such heynous and malicious offenders. And the Apostle gives two great Reasons of the impossibility of such back-sliders Repentance. 1. From the atrocity and grievousnesse of the sin committed, viz. a sin of extreame malice against Jesus Christ, *Seeing they crucify to themselves the Son of God afresh, and put him to an open shame.* Which words have been formerly explained, p. 112; &c. 2. From the just judgement of God inflicted upon them, set forth under the metaphor of good and bad ground; *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thornes and briars, is rejected, and is nigh unto cursing, whose end is to be burned.* Heb. 6. 6, 7, 8. &c. As an husbandman that tills, manures, waters, plants, bestowes much cost and pains upon ground, and after all it brings forth nothing but briars, thornes, nettles, weeds, &c. he will ne-
yet

ver bestow more cost upon it, its worthy to be cursed, and burnt up: so after God hath by his Gospel-ordinances bestowed much husbandry upon men, and afforded them also many heavenly influences, viz. common gifts & graces of his Spirit, & they notwithstanding bring forth nothing but thornes and briars of this cursed Apostasie, God will give them up to small impenitency and hardnesse of heart, to their own Destruction.

3. Hence, *This sin against the Holy Ghost is unpardonable.* So Christ tells us, *The blasphemy against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come,* Matth. 12. 32. that is, as Mark expresseth it, *He that shall blaspheme against the Holy Ghost, hath never forgiveness,* Mark 3. 29. This sin is Unpardonable, not as if it were in its own nature beyond Gods pardoning mercy, or beyond Christs purging merit, both which are infinite: but because it is alwayes accompanied with small impenitency, and therefore God will not bestow his pardon, Christ will not apply his merit. To like effect the Apostle saith, *If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sin,* Heb. 10. 26. This sins unpardonablenesse heightens this sins grievousnesse above all other sins in the world. What other sin but hath been repented of, and upon repentance pardoned? This beyond

beyond all *Mans* sins, they were repented of, and pardoned; beyond all *Saints* sins, *1 Tim.* 3. 13, 16. *1 Pet.* 2. 9, 10, 11, 12, they were repented of, and pardoned; beyond their sins that murdered Christ through ignorance, for they repented and were forgiven, *1 Pet.* 3. 18, 19, 20, 21, but this shall never be forgiven.

4. Hence, *This sin is inevitably damnable.* If this sin be never repented of, never pardoned, it must needs alwayes be punished with damnation and eternall death, and that inavoidably. He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternall damnation, *Mark.* 3. 29. If we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgement, and fiery indignation which shall devour the Adversaries. He that despised Moses Law, and without mercy, multiplied threatenings, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath treaden under foot the Son of God, &c. *Heb.* 10. 26, 27, 28, 29. Here's 1. Judgement, fiery indignation, and that devouring yea, much sorer punishment, then death without mercy: what can this be but eternall damnation? 2. Here's the certainty of it, and that without hopes, or place remaining for any more sacrifice for sin: what is this but inevitable damnation? Hence such

againſt the Holy Ghoſt, are reſembled to ground nigh unto curſing, whole and is to be burned, Heb. 6. 8. Think now ſadly of the inevitableneſſe of eternall damnation ever attending upon this ſin, and then conſider how grievous it muſt needs be.

5. Hence, *This ſin is uſually a moſt intolerable torture to the Conſcience*; This plainly flows from all the former. For this being (1.) The higheſt ſin againſt the ſaving Remedy; (2.) Never repented of; (3.) Unpardonable; & (4.) Inevitably damnable; how can the conſcience reflecting upon all this, chuſe but be unſpeakably tortured in this preſent world, with horreur, terrour, deſpaire and ſelf-Confuſion? Which the Apoſtle calls *A certain fearful looking for of judgement, and fiery indignation, which ſhall devour the adverſaries*, Heb. 10. 27. Oh what a torment, what a rack, what an hell afore-hand is this to the Conſcience, to think that Hell is inevitable, and yet intolerable; the furious horreur hereof made Judas reſiſtle till he had hanged himſelfe, *Matth. 27. 1.* to ſee ſometimes the anguiſh, and ſting of Conſcience is ſo intolerable, that they deſperately wiſh themſelves in hell, that they might not be ſo overwhelmed with torturing fears, but feele the worſt; but alas! when they ſhall come into hell, *their worme of Conſcience will never dye, but fret and gnaw the heart-ſtrings of the ſoule for evermore.*

6. Finally, this sin is so heinous, that the pardon of it is not so to be prayed for. There is a sin unto death (saith Iohn) I do not say ye shall pray for it, 1. Ioh. 5. 16. And that sin which may not be prayed for, is counted desperate and past remedy; for Prayer is one remedy: now the more remediable, the more grievous.

Thus far of the second thing to be evidenced, viz. What the sin against the Holy Ghost is; and wherein it consisteth, viz. of (1.) The Names, (2.) Nature, and (3.) Grievousness of it.

SECT. III.

Now briefly to the third and last thing propounded for clearing this Case of Conscience, viz. to shew, What a vast difference there is betwixt the sinning of Regenerate persons, and their sinning that sin against the Holy Ghost. And this results by way of Corollary from all that hath been already spoken. To hint some particulars may be sufficient; as,

1. They that sin against the Holy Ghost, are such as are under the reign & dominion of sin, viz. Hypocrites that never had in them any power of holiness, but only a form, retaining still in their carnall condition: But Regenerate persons (though sometimes they may fall grievously, yet) are delivered from the dominion and reign of sin, as hath been shewed.

2. They

2. They that sin against the Holy Ghost, were never advanced beyond the degree of Hypocrites, as hath been evidenced: But Regenerate persons are sincere and upright, *Psal.* 18. 22. *2 Cor.* 1. 12. they partake of the truth of grace, power of godlinesse, life of GOD.

3. They that sin against the Holy Ghost, universally fall away both from Profession and Approbation of Truth and grace, as hath been proved: But the Regenerate never fall away thus universally, but only partially, and in some particular respects only.

4. They that sin against the Holy Ghost, apostatize and fall away finally: But though Regenerate persons sometimes fall woefully, yet never finally; they alwayes rise again.

5. They that sin against the Holy Ghost, sin wilfully and maliciously: But (as hath been cleared) Regenerate persons sin out of weaknesse and infirmity, not of malice or willfull obstinacie: they have the evill which they do, *Rom.* 7. 15.

6. They that sin against the Holy Ghost, sin desperately against the saving Remedy, viz. both against the Ministry and Grace of the Holy Ghost, and also against the blood and merit of the Son of God; as was declared: But they that are regenerate, sin not thus against the saving Remedy.

7. They that sin against the Holy Ghost, are not in fear or trouble lest they have sinned

ned that sin, but are wickedly hardened: Regenerate persons are oft perplexed and afraid, lest they should have sinned it.

8. They that sin against the Holy Ghost, so sin, that it is impossible to renew them again unto repentance: But they that are regenerate, repent of every sin which they fall into,

before they die, in the generall or particular.

9. They that sin against the Holy Ghost, sin unpardonably: But all the sins of regenerate persons are pardonable, and actually pardoned to them.

10. They that sin against the Holy Ghost, are tormented with a certain fearfull looking for of judgment and fiery indignation, which shall devour them, Heb. 10. 27. But they that are Regenerate are justified, Rom. 8. 29, 30. and bring justified, by faith, they have peace with God, and joy in hope of the glory of God; and not only so, but even glory in tribulation, Rom. 5. 1, 2, 3.

11. They that sin against the Holy Ghost, must not be prayed for, 1 Joh. 5. 16. But we ought to pray for all Regenerate persons, not withstanding their sins & frailties which they are subject to, James 5. 16. & Job. 5. 16.

12. Finally, they that sin against the Holy Ghost, shall certainly and inevitably be condemned; as was proved: But Regenerate persons, not withstanding their Actuell or Original sins, shall certainly and infallibly be saved, Rom. 8. 29, 30. There being no condem-

nation

ation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, Rom. 8. 1.

These and divers such like differences are very remarkable betwixt the *sinning* of Regenerate persons, and their *sinning* that sin against the Holy Ghost: whereby truly Regenerate Persons may discern how far they are from sinning that great sin, notwithstanding all their fears and perplexities about it. For whose satisfaction I have the more largely insisted upon this weighty Case.

Thus far of that 3. Evidence or sign of Regeneration, viz. The not committing of Sin. They that are borne of God do not commit, do not can sin, in that sense, and in those respects, as have been explained.

IV.

Overcoming of Erroneous and Hereticall Spirits, and their seducements; may be a fourth Signe or Evidence of Regeneration. Believe not every Spirit, but try the spirits, whether they are of God: because many false Prophets are gone out into the world. — Ye are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world, 1 Joh.

IV.

1. 4. In these 4 Verses the Apostles scope is to caution and encourage the faithful against all the seducements of erroneous and hereticall

heretickall spirits then abounding. To this end, (1.) He warnes them of their danger, *Many false Prophets being gone out into the world* y. 1. (2.) He directs them how to prevent harm by them; Negatively, *Believe not every spirit*; Positively, *Prove the spirits*, etc. v. 1. (3.) He gives them one eminent character of a true, and false spirit, viz. the *confessing, or not confessing of Jesus Christ*, v. 2, 3. For (as * Calvin hath well noted) *Christ is the scope at which faith aims, and also Christ is the rock against which all Heretiques dash*; either in respect of his *Person, Offices, or Ordinances*. (4.) He comforts and encourages them in their victory over these heretickall Seducers and false Prophets; though they have many sharp conflicts with them, yet they have conquered them, got the day; *Ye have overcome them*. This their victory is amplified, (1.) By the evidence that it gives them of their owne Regenerate condition; *Ye are of God, little children, and have overcome them*. As if he had said, This is a pregnant token or pledge to you, that you are *borne of God*, Joh. 1. 13. that you are in a godly, gracious, regenerate condition; that you have overcome these heretiques; these false Prophets; ye have not been corrupted by, nor carried away with their errors (2.) By the true cause or ground of this their victory, *In his own strength who can prevail against the depths*

* Specialem notam apponit, quâ melius discerneret veros Prophetas a falsis licet. — in Christum scilicet, si cui scopus est ad quem recta fides collimat, ita scopulū esse ad quem impingunt omnes heretici.
Calv. Comment. in 1. Epist. Ioan. 4. 2.

depths and subtilties of Satan and his instruments;) but only from the power of God in them; for greater is he that is in you, then he that is in the world. Satan is in the world in the wicked, especially in false Prophet, and hereticall Seducers, (who are therefore called his *Ministers*, 2 Cor. 11. 15.) blinding and deceiving them, instigating and instructing them to deceive others: But God, Christ, the Spirit, is in the people of God, anointing them to understand all things, 1 Ioh. 2. 27. discovering to them the depths of Satan and his Agents, 2. Cor. 2. 11. and preserving them so in the truth, as they shall not be poisoned with the error of the wicked. Thus GOD in them, is stronger then Satan in the world against them. In Gods strength, not their own they overcome seducements to Error and Heresie; And this their victory discovers they are of God

Obj. But overcoming of Error, Heresie, and seducements therunto, seems not to be a sure signe of Regeneration; for, 1. Sometimes even Gods own children are overcome with erroneous opinions. One whom God had received into favour, and should be holden up, yet might erroneously hold himself bound in conscience to the legall difference of dayes and meates, under the Gospel, Rom. 14. 1, to 7. The Apostles themselves erroneously deemed, Christ should be a worldly King, Mar. 10. 37, 41. And this error was not cured in them, though they were eye-witnessed

witnesses of his Passion and Resurrection, A.C. 1. 6. And the Church of Galatia erred grossly in the point of Justification, mingling Moses with Christ, the works of the Law with Faith in justification, Gal. c. 3. c. 4. c. 5. Therefore all that are borne of God, do not overcome such errors and hereticall seducements. And 2. sometimes even carnall unregenerate persons may hold, confesse and maintain the truth: doubtlesse Judas truly preached Christ, yea the Devils themselves believe there is one God, Jam. 2. 19. yea, confessed Christ to be the sonne of God, Mar. 1. 24. Therefore others overcome Error as well as Gods people; and therefore, overcoming erroneous hereticall seducements, is no sure note of Regeneration.

Ans. For resolution in this materiall Objection, consider briefly these following Positions, viz.

1. A gracious Regenerate person may sometimes be overtaken with an Error of Opinion in lesser matters of Faith. As there are more weighty matters of the Law, Mat. 23. 23. and lesse weighty: so there are more or lesse weighty matters of Faith, Fundamentals, and built upon the foundations. Proportionably there may be Error against fundamentals, not holding the Head, &c. Col. 2. 19. and there may be Errors only against lesser matters. These lesser Errors may possibly befall godly regenerate persons; as the Error about Legall dayes and meats in the times of

the Gospel, incident to a dear child of God, Rom. 14. 1, to 6. And no wonder. For, (1.) God hath no where promised to the dearest of his servants an universall exemption from lesser or greater Errors. (2.) The best, and perfectest of Gods people in this life have remaining in themselves the foundation of Error and Heresie; many reliques of darkenesse, weaknesse, instability, &c, *We know but in part.* — *We see through a glasse darkly,* 1 Cor. 13. 9, 12. *All men are liars,* Rom. 3. 4. 3. *Unity of Faith,* and of the knowledge of the Son of God, or onenesse of Judgements in all points, is to be expected among all the Members of Christs mystical body, till (as the Apostle intimates) *we all come unto a perfect man, unto the measure of the stature of the fulnesse of Christ,* Ephes 4. 13. And where there is not *Unity of Faith and Knowledge*, there will be some *diversity in Opinions*; and diverse Opinions must inevitably some of them be *Erroneous*, so that *lesser Errors* (though they are part of the misery and reproach of the Saints in this life, and diseases which they ought to labour against) may attend upon Gods own people.

2. *Regenerate persons may perhaps for a time be insnared in some Errors that are more grosse and dangerous, and that against fundamentals of faith.* Christ and his Offices are fundamentals, 1. Cor. 3. 11. Eph. 2. 20. yet

the Apostles, till the sending of the Holy Ghost upon them, were in an error about Christs Kingly office, taking it to be temporall rather then spirituall, *Mark. 10. 37. Al.* compared with *Act. 1. 6. Justification by faith alone*, a fundamental, *Rom. 3. 28. Gal. 5. 4, 5, 6.* yet for a season the *Galatians* laboured under that grosse Error of the necessity of *Legal works with Faith, to justification.* So that to be drawn into some grosse Errors for a season, doth not presently conclude a nullity of grace; As also may appear by the three former Reasons. Though it must needs be confessed, that it is a very sad, uncomfortable and dangerous thing for any of Gods people to fall into such grosse Errors. For, 1. hereby their *Minds* that should be treasuries of Truth, are *darkned*, *Eph. 4. 18. corrupted*, *2 Cor. 11. 3. bewitched*, *Gal. 3. 1.* Now how grievous is it to have a mans mind corrupted! The *Leprosie in the head*, was the worst of all Leprosies, *Lev. 13. 44. If the mind, the light be darknesse, how great is that darknesse* *Mat. 6. 23.* It was Gods heavy plague upon the Gentiles, to be given up [*eis tēn abhymion*] to a mind void of judgement, *Rom. 1. 28.* 2. Hereby their *soules*, which Christ hath bought with his precious blood, shall be endangered: for *Heresies* are works of the flesh, destructive, damnable, and shutting out of Gods kingdom, if not repented of, *Gal. 5. 19, 20, 21.* with *2 Pet. 2. 1, 2.* 3. Hereby many weak

ones are endangered to be carried with them into the same Errours, out of that good opinion they have of their piety. Errour spreads and frets like a gangrene, 2 Tim. 2. 7. And it is no small sin to be guilty of seducing Gods servants; *Actively, Exemplarily,* or but *permissively*. See Rev. 2. 20, 21, 22, 23. 4. Hereby in a word, *the Name of God* will be blasphemed, and *the way of Truth* evil spoken of. 2 Pet. 2. 1, 2.

3. Though Gods people may fall into lesser, yet, sometimes into more grosse Errours for a time! yet there is a great deal of difference between the Elect and the children of God, and unregenerate, carnall, or hypocritiscall persons, in reference unto Erroneous opinions, and the embracing of them. For,

1. The true children of God are not so facile or apt to be carried aside into Error in opinion, especially against fundamentals, as carnall and hypocrites are apt to be. They are not so unstable, fickle, wavering, mutable, unsettled in matters of Faith and Religion, as carnall men are; not so easily tainted, and carried about with every Wind of doctrine, &c. There shall arise false Christs and false Prophets, and shall shew great signes and wonders, insomuch that (if it were possible) they shall deceive the very Elect, Mat. 24. 24. That comfortable Parenthesis, (if it were possible), intimates a possibility of deceiving others, yet an impossibility of deceiving the Elect. It's the property of Christs

Sheep to follow Christ, for they know his voice, but a stranger [viz. one that brings strange and false doctrines] will they not follow, but will flee from him, because they know not the voice of strangers, Joh. 10. 45. It is observable that when the Holy Ghost tells us, that *All that dwell upon the Earth shall worship the Beast*; yet the Elect are exempted. *All shall worship, — whose names are not written in the Lambs book of life*, Rev. 13. 8. And elsewhere John testifieth clearly, *They went out from us* (viz. by embracing Antichristian doctrines, v. 18.) *but they were not of us*; for, if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 Joh. 2. 19. And Paul testifying to the Corinthians, that there must be not only divisions, but also *Heresies among them*, that they which are approved may be made manifest among them, 1 Cor. 11. 19. implyeth notably, That even in times and places wherein Heresies abound, yet Gods approved ones will withstand and reject Heresies, when others will embrace them; and so the approved, of sound judgments, shall be manifested among all the rest.

Nor need this seem strange, that Gods elect children are not so apt to be carried away with every wind of Error, as carnall hypocritical persons; for they are better ballasted then these are, they have many protections

rections & preservations from Error, which carnall men have not. As, 1. Gods election is their sure foundation to keep them from falling upon the rocks of Error on which others split themselves. Compare and consider well these two places, *Mat. 24. 24.* and *1 Tim. 2. 17, 18, 19.* 2. Gods power through faith keeps them unto salvation, *1 Pet. 1. 5.* not their own, nor any meer created power, but Gods power keeps them as in garrison (as the Greek imports) and this through faith apprehending & applying that Divine power. Faith imbarcs the soule in the armes of God omnipotent, and so makes weaknesse strong. And as Gods power through faith keeps them from other enemies and impediments to salvation, so from pernicious and damnable Heresies. 3. The spiritual anointing of the Holy Ghost given them, teacheth them all things, *1 Joh. 2. 27.* The Spirit searcheth all things, even the deep things of God; So that through the Spirit they judge all things, and have the minde of Christ, *1 Cor. 2. 15, 16.* So that hereby they are enabled to discern Truth, to detect and avoid Errors in judgement as well as in practice: which carnall men cannot do, wanting this Anointing and spiritual discerning. 4. Finally, The love of Truth in Gods people is much; they are the children of Truth, *1 Joh. 3. 19.* They can do nothing against the Truth, but for the Truth, *1 Cor. 13. 8.* Their loynes are girt about

with Truth, Eph. 6. 14. and therefore they are hereby notably fenced against Error. Whereas carnall and hypocritical men are either, (1.) *Men of corrupt minds, destitute of the truth,* 1 Tim. 6. 4, 5. *resisting the truth,* 2 Tim. 3. 8. and turning away their ears from the truth, 2 Tim. 4. 4. Or, (2.) *They hold the truth in unrighteousness* Rom. 1. 18. Or, (3.) *They are not able to come to the knowledge of the truth,* 3 Tim. 3. 7. Or, (4.) *They love not the truth,* 2 Thes. 2. 9, 10. And no wonder such persons be unstable, wavering, and apt to embrace lies and fables.

2. *The true children of God do not so fully close with Errors in opinion, but rather they are surprized and overtaken with them through infirmity,* Rom. 7. 1. The remains of darknesse in their minds sometimes dazling and prevailing against the principle of light. So that as in practice they sin, [non voluntate plena, sed semi-plena] i.e. not with an whole, but with an half-will: So in judgement they erre not with an whole, but with an half-mind, the light of the minde being against the Error, which the prevalent darknesse entertains. But carnall persons, whose whole minds are darknesse, Eph. 5. 8. and enmity against God, Rom. 8. 7. having no spark of sanctified illumination in them at all; must needs embrace Error with more full compliance and approbation.

3. *The true children of God do not tenaci-
ously*

and obstinately persist in Errors, especially not in fundamentall Errors. They may Errare through invincible frailty, but they will not wilfully and pertinaciously persevere in their Error, as is the property of Heretical dispositions. Such have the anointing in them to teach them all things, which consequently will in due time convince and recover them out of Error, 1 Joh. 3. 27. A gracious heart is very ingenious: Convince him but clearly of his Error, he is ready to acknowledge it and reform it. Solomon not only miscarried in his practice, but seems also to have erred grossly in his judgement, thinking that happinesse, satisfaction or contentment was to be found in the empty bubble of the creature. But when his own large experience confutes his opinion, how fully doth he publish his Recantation to all Ages, in Ecclesiastes? David beholding the prosperity of the wicked, while the rod was tyed to his own back, All the day long have I been plagued, and chastened every morning, Psa. 73. 14. began to harbour an erroneous opinion of his own and their state: Verily I have cleansed my heart in vain, and washed my hands in innocency, v. 13. Thus he was ready even to condemn the generation of Gods children, v. 15. But when he came into Gods sanctuary, and had his eyes there opened, how ingenuously doth he foole himselfe, yea, chast himselfe for it? So foolish was I and ignorant, I was

*Nec enim quisquam nisi imprudens, adeo quia mea errata reprehendo, me reprehendere audebit: sed si dicit, non ea debuisse à me dici, quæ postea mihi etiam displicerent: verum dicit, & metum facit. Eorum quippe reprehensor est, quorum & ego. Neque enim ea reprehendere debere, si dicere debuisse.

And as he saith before, Psal. 73. 22. I deserved highly of the Church of God for many excellent Books which he wrote, especially for his 2 Books of Reconsiderations and his 13 Books of Confessions; For as in his Confessions he laments the Errors of his Practices, which he had acted; so in his Reconsiderations he condemns the Errors of his Judgments, which he had written; In both discovering a generous self-denyng spirit, farre from obstinate in Error. That truth may be honoured, he treats his own honour in the dust, and saith, Non est mihi impudendum, si me ipse blasphemaverim, for if I ought to have said them, I ought not to have blamed them. But he should not at first be wise, should yet afterwards be modest: that not being able to say only things not to be repented of, may at least reprehend what he knows ought not to have been said. Yea, afterwards he cautions his Reader not to imitate him in Erring, but in reclaiming his Error. But contrariwise, a gracelesse heart is wont to be obstinate in Error, will not yield, though oft admonished, though self-condemned, Tit. 3. 16. As Augustine noted in his Epistle, An hereticall spirit is an incurable paine. So may we observe in all ages, and especially in this of our own, touching carnal men becoming Hereticall, how impenitently, stubbornly, hopelessly do they persist in their Errors and Heresies; how few, if any reclaimed?

the flesh, is flesh, Joh. 3. 6. They are very dark
ness, Eph. 5. 8. Hence therefore the natural
man receiveth not the things of the Spirit
of God, for they are foolishness unto him; neither
can he know them, because they are spiritually
discerned, 1 Cor. 2. 14. But the children of
God oppose Error and Heresie, and em-
brace the contrary Truths, from principles
supernaturall, viz. from the Spirit of God re-
vealing the things of God unto them, 1. Cor. 2.
10, 11, 12, 13, 15, 16. and enabling them to un-
derstand them so revealed, 1 Joh. 2. 27.

2. Carnal men hold not, confesse nor the
truth, from sincere love to it; for the carnal
mind is enmity against God, Rom. 8. 7. and
where the mind it selfe is enmity against God,
can there be in the heart any sincere love to
Gods truth. Of carnall Heathens it's said,
they liked not to retain God in their knowledge,
Rom. 1. 28. and of carnal Gospellers it's said,
Because they received not the love of the truth
that they might be saved, for this cause God
shall send them strong delusion, 2 Thess. 2. 10,
11. But the children of God sincerely em-
brace and professe the truth, in love; they are
[ἀγαπῶντες τὴν ἀλήθειαν] i. e. Truethings as
love, Eph. 4. 15. yea, they so love the truth,
that they have not loved their liberties and
lives that they might defend and maintain
it, Rom. 2. 13. This difference Augustine*

* Ecce mo-
do audistis
in Evange-
lio, quod

notably observed; Behold, ye have heard in the
Gospel what Peter said, Thou art Christ the

Son

of the living God, *Mat. 16. 16. Read, and thou shalt find the Devils said, We know thee, for thou art, the Son of God, Mar. 1. 24.* Peter is commended, the Devils curbed: *the same voice, divers doods. Where are these confessions, differenced? Love is commend- Peare is condemned: for the Devils said, Thou art the Son of God: said it in fear, not in love.*

*ait Petrus, Tu es Christi-
sus, filius
Dei vivi:
Legite, &
invenietis
dixisse dæ-
mones,
Scimus qui
sis, filius
Dei Petrus
tamē lau-*

*dat, Dæmon compescitur. Una vox, facta diversa. Unde se-
ratur istæ duæ confessiones? Laudatur amor, damnatur
timor. Non enim amore dicebant hoc Dæmones, Tu es filius
Dei timore hoc dicebant, non amore. Denique illi in confes-
sione dicebant, Quid nobis & tibi? Petrus autem, Tecum sum
ad mortem. Aug. de verb. Apost. ser. 31. c. 9.*

** Dicit
the same * Authorelsewhere saith, This said Peter, this the Devils also: the same words, but not the same minde. But whence said because Peter spoke this with love; for the faith of a Christian is with love: But the Devils faith is without love. How without love? Peter said this, that he might embrace Christ: the Devils said it, that Christ might depart from them, &c.*

*Petrus,
Tu es Christi-
sus, filius
Dei vivi:
dicunt &
Dæmones
scimus qui
sis, filius
Dei &
sanctus Dei.
Hoc Petrus,*

*he & dæmones, eadem verba, non idem animus. Et unde con-
tetur quia hoc Petrus cum dilectione dicebat, quia fides Chri-
stiani cum dilectione est, Dæmonis autem sine dilectione. Quo-
modo sine dilectione? Hoc dicebat Petrus, ut Christum ample-
deretur; hoc dicebant Dæmones, ut Christus ab iis recederet,
non antequam dicerent, Scimus qui sis, (Tu es) filius Dei;
Quid nobis & tibi est, dixerunt, Quid venisti ante tempus per-
tere nos? Aliud est ergo confiteri Christum, ut teneas Chris-
tum; aliud confeteri Christum, ut repellas à te Christum.
Aug. expos. in epist. 1. Joannis, Tract. 10 de cap. 5.*

Carnal men, though they confess the truth in words, yet they deny it in deeds; contrary to the Lord and his truth, Tit. 1. 15, 16. But the children of God not only believe the truth, 2 Thes. 2. 13. and profess or confess the truth: But they also do the truth, 2 Cor. 13. 8. and walk in the truth, 2 Joh. 4. 3 Joh. 3. 4.

V.

V.

Overcoming the world by faith, may be a 5th Signe or Evidence of Regeneration. Whatsoever is borne of God overcometh the world; and, This the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 Joh. 5. 4, 5. Here we have Two adversaries, The victory, The means of victory. 1. Two adversaries; the Regenerate, them that are borne of God, on one part, who are chiefly Defensive, as the whole armour of God is chiefly Defensive, Eph. 6. 14, to 19. And the world, on the other part, which is principally Offensive, Joh. 15. 18, 19, 20. And what is this world? 1. Partly the men of the world, who have their portion in this present life, Psal. 17. 14. These lie in wickednesse, 1 Joh. 5. 19. these hate the Saints, because they are not of the world, but chosen out of the world by Christ, Joh. 19. 19. Understand then wicked worldlings, with all their

persecutions of the righteous. 2. *Paſſion* of worlds luſts; *the luſt of the fleſh, the luſt of the eyes, and the pride of life*, 1 Joh. 2. 16.

The luſt of the fleſh, i.e. not only carnal concupiſcences, but all the pleaſures, delights, and contentments that the fleſh or body deſires. *The luſt of the eyes*, i.e. not only libidinous luſtfull looks, but alſo all that vanity of the eye about the vain pomp, beauty, honours, glory, riches, and glittering ſplendor of the world. *And pride of life*, i.e. All that ambition, oſtentation, bragging, ſelf-admiring, contempt of others, carnal confidence, ariſing from confluence of worldly enjoyments. Theſe

are the *two adverſaries*, viz. *the Regenerate*, and *the World*, the world with all its wicked and their oppoſitions, with all its luſts & their enſnaring inſinuations. 2. *The victory* not on the worlds ſide, but on the Regenerates ſide. *Whoſoever is born of God, overcometh the world*. 3. *The means of the victory*, Faith in Chriſt the Son of God.

All this is wonderfull in our eyes. (1.) *What inequality in the Adverſaries?* The whole world with all its vaſſals, with all its ſuries and perfecutions, with all its luſts, with all its inſinuations of honours, riches, pleaſures, &c. and all this againſt the Regenerate. Alas, how few, how contemptible, how feeble are they? *A little flock*, Luk. 12. 32. *Worms* Jacob. Iſa. 41. 14. (2.) *What imbecillity of the means of the Saints ſafety againſt the world?* Faith?

* *Johan. calvini in loc. & Hier. Zanch. in loc.*

Faith? *Faith*, a self-emptying grace, a poor beggerly hand, only rich or strong in receiving from another, and perhaps a weak pallie trembling hand. But the battell is not to the strong. Remember *David* and *Goliath*; how weak and naked *David*, how strong, how harnessed was *Goliath*? 3. *What successfull prevalencie, notwithstanding, of the Regenerate against the world?* Not only their deliverance from, but defence against the world; Not only defence against, but victory over the world: Not only victory, but universall victory: *Whatsoever is born of God overcometh the world.* Happy Saints! puissant Faith! triumphant Victory! Dost thou overcome the world by faith in Christ? then thou, doubtlesse, art born of God.

Case. But how may I know whether I overcome the world by faith or no?

Resol. Hereby thou mayest discover whether thou conquerest the world by faith, or no: viz. 1. *Hast thou true faith in Christ Jesus?* 2. *Artest thou this faith in Christ victoriously against the world?*

I.

Hast thou true faith in Christ? Victory over the world is an act of faith in Christ. Faith cannot thus act in thee, till first faith be in thee: thou must first have the faith in Christ, before thou canst use it. Make it clear therefore in the first place, whether thou hast the habit of true faith in Jesus, Christ the Son of God. *How shall I know that?*

Ans.

Look back to those evidences of true faith in Christ, chap. 2. Evid. 2. p. 23, to 28.

Allest thou this true faith now victoriously against the world? Every one that is borne of God, hath so much skil and dexterity in the wielding of Faith, as in some measure more or lesse to overcome the world. All true Believers are conquerours, though not equal conquerours of the world. Now they act their faith against the world victoriously, in two respects especially, viz. 1. Against the smiles of the world. 2. Against the frownes of the world. The worlds *frownes are dangerous; but the worlds smiles are double dangerous: In *these*, the world professes it self an enemy; in *these*, pretends it self to be a friend: By *these*, we are alarm'd to the battel; by *these*, we are enchanted into security, that we may be surprized. To conquer the worlds frownes, is a mighty victory; but to conquer its smiles, is a double victory. True faith acts and prevails victoriously against both.

1. True faith acts vigorously and victoriously against the smiles of the world. The world fights against us with its smiles, flatterings, &c. of temporal prosperity. Syren-like it sings us, and sinks us: Seducer-like it kisses us, and betrayes us: Joab-like it kisses us, and smites us under the fifth rib. The honours, high rooms, pomp, splendour, wealth, pleasures, delights, and all the glory of this world, are but sweet paysons that

L

delight

* Mundus
quippe iste
periculosus
or est blan-
dus quam
molestus,
& magis
cavendū
in *these*, cum, se il-
lic diligite,
quam cum
admonet
cogitque
contemni.
Aug. Ana-
stasio. epist.
144.

delight us and destroy us, at least endanger us. Remember Lot's wife, Luke 17. 32. The young man, Mat. 19. 16, 20, 23. Demas, 2 Tim. 4. 10. Judas, Mat. 26. 14, 15, 19. yea, Solomon himself had almost surfeited of these sweet baits, and like the Bee was almost drowned in his own honey.

Now faith victoriously acts against and prevails over all these subtile smiles, enchantments, and insinuations of the world, divers ways.

1. By valuing all the prosperity, pomp and splendor of the world, meanly and abjectly in comparison of Christ, and of spirituals. The world prevails upon us when we set too high an estimate or account of sublunaries: we prevail over the world, when we have mean, low, debasing thoughts of it, (as it indeed deserves.) Thus by faith Paul conquered the world, counting not only his Pharisaical perfections and accomplishments, but absolutely all things, [viz. all carnal and worldly excellencies whatsoever] *ἡπάντα ἡσυχάζα*: i.e. *Loose and dung* for the winning of Jesus Christ, Phil. 3. 8. Thus Moses, though a great Courtier in Pharaohs house, yea, the reputed son of Pharaohs daughter, (a great worldly honour) by faith overcame the world; For, By faith Moses, when he was come to years, refused to be called the sonne of Pharaohs daughter; choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season: esteeming the reproach

much of Christ greater riches than the treasures in Egypt, Heb. 11. 24, 25, 26. What? Refuse to be called the son of a Princesse? Prefer the Saints affliction before Sins pleasures? and esteem Christs reproaches, riches; great riches; yea, greater riches than Egypts treasures? How would he have valued Christs renown, Christs righteousnesse, Christs graces, Christs comforts, Christs glory; that can thus esteem Christs reproaches? Here was a Champion indeed, that could thus trample the worlds honours, riches, pleasures, all under his feet. When will the Courtiers of this world imitate Moses? Excellently said Galeacius * the Noble Marquesse of Viso, being tempted with gold to forsake Christ, and returne to Popery: *Their money perissh with them, that think all the gold in the world worth one dayes society with Iesus Christ.*

*Hist. of
Galeacius;

2. By holding, possessing and using the world, and the things of the world, self-denyingly. Thus Abraham, Isaac, and Jacob, by faith overcame the world, whilst they sojourned in the Land of Promise as in a strange countrey, dwelling in tabernacles, Heb. 11. 9. They by faith dwelt in their own land, (it was their own by promise, as if it had been a strangers land. Faith weans and loosens the heart from the world; Makes them that have wives, be as though they had none, (as the Apostles exhort,) Them that rejoyce, as though they rejoyced not; and them that buy, as though they possessed

* *Eum sibi possessum non; and them that use this world, as crucifixum not abusing it.* 1 Cor. 7. 29, 30, 31. And this was that gracious disposition of Paul, whereby he conquered the world, viz. by Christ crucified. *The world was crucified to him, and he crucified to the world,* Gal. 6. 14. 2. e. Paul and the world had no more pleasure, comfort, contentment or satisfaction in one another, then two crucified persons can have in one another. When a man is crucified and dead, all his affections to the world, or things of the world are dead with him; all the delights, treasures, advancements of the world, * *ad se mundo crucifixum, quo intel-* dead to him. He is not moved or troubled who have them, &c. This was Paul's self-denying victory over the world.

ligit sibi
susque deque esse, quod nihil fiat, sique tanquam in nihilum
reductus: quia nihil ad mortuum pertineat. Vel certe se mor-
tificatione veteris hominis renunciasse mundo. J. Calvin in Ep. ad
Gal. 6. 14.

3. *By parting with any, even the dearest worldly treasures or comforts readily for God, and at his command or appointment.* Then a man overcomes the world, when he can at Gods pleasure lay it aside, actually shake it off, and that without paine or difficulty; that's a signe he is not enthralled to the world, doth not over-prize it, over-love it; such a man hath the world, not for his Master, but his servant. Thus Abraham by faith overcame the world, in parting with

with his native Countrey, (sweet to all) and that cheerfully; By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. 11. 8. A great victory, but behold a greater.

Abraham readily can sacrifice his Isaac, his chief delight in this world. By faith Abraham when he was tryed, offered up Isaac: and he that had received the promises, offered up his only begotten son. Of whom it was said, that in Isaac shall thy seed be called, &c. Heb. 11. 17. Behold and consider this victorious act of Faith. In this Text are these seven amplifications. (1.) *His Isaac*, i.e. in Hebrew, *his laughter*; his joy, his delight.

(2.) *His Son*, not his Sheep, or Oxen, or Servant, but his Son. (3.) *His begotten Son*, not an adopted Son. (4.) *His only begotten Son*; nor one Son among many, but his only Son by Sarah the Free-woman, by whom he had no more. (5.) *This the Son of the Promise*, in whom his seed should be called, and all the Nations of the earth be blessed. (6.) *This Son sacrificed*, (intentionally, though not actually) as a Burnt-Offering. (7.) And all this by Abraham his own Father. O glorious Faith that can make such a man, as Abraham,

so part with, as to sacrifice; such a treasure, as Isaac! Canst thou thus part with, thus conquer the world, as Abraham? Excellently to this purpose said George Car-

* *Altho' poster of Emering, Martyr in Bavaria, * My*
Monu. vol. 2. p. 113. wife and my children are so dearly beloved unto
Edin. Lond. me, that they cannot be bought from me for all
1641. the riches and possessions of the Duke of Bavaria:
but for the love of my Lord God I will willingly
forsake them.

4. Finally, By resting on God alone, as the only Rock and foundation of our true joy and comfort; both while the world is with us, and when the world shall leave us. (1.) While the world is with us, we conquer it by Faith, if we fetch our comforts from an higher & richer spring then the world, viz. God. David in midst of his Royall enjoyments said, *Whom have I in heaven but thee, and in earth there's none that I desire with thee; mine heart and my strength faileth, but thou art the strength of my heart, and portion for ever, Psal. 73. 25.* And elsewhere, *Many say, Who will shew us good? But, Lord, lift thou up the light of thy countenance upon us. Thou hast put more gladness in mine heart, then in the time when their Corne and New-wine increased, Pl. 4. 6, 7.* (2.) When the world shall leave us, yet our joy and comforts leave us not, because our God forsakes us not. Thus we overcome the world, when though the world be down, our hearts are up. As Habbakuk, *Althogh the Fig-tree shall not blossome, neither fruit be in the Vines; the labour of the Olive shall faile, and the Fields shall yield no meat; The flock shall be cut off from the Fold, and there shall be no herd in the Stalls:*

For I will rejoyce in the Lord, I will joy in the God of my salvation, Hab. 3. 17, 18.

Thus Faith overcomes the worlds smiling, and fawning.

II. *True faith vigorously and victoriously sets against the frownes of the world.* The world frownes against the Regenerate in all its common tribulations, or speciall persecutions, either by hating, reproaching, spoiling, imprisoning, tormenting, or murdering them. Thus it frowned upon righteous *Abel*, Gen. 4. 8, 9, 10. Upon *Isaac*, Gal. 4. 29. Upon *Israel*, Exod. 1. &c. 2. Upon *Joseph*, Psal. 105. 17, 18. Upon *Job*, Job 1. Upon *David*, Psal. 73. 14. Upon all the *Prophets*, Acts 7. 52. Upon all the *Apostles*, 1 Cor. 4. 9. Upon all that will live godly in *Christ Jesus*, 2 Tim. 3. 12. Yes, * *Unicum* upon *Jesus* * *Christ* himself, *Isa.* 53. *Phil.* 2. *habuit filium sine* 7, 8. *Heb.* 12. 2, 3. Yet Regenerate persons by Faith in *Christ*, overcome the world in all its frownes and storme,; and this many *peccato, nullum sine flagello.* wayes, viz.

1. *By encouraging them against base carnal feares.* Feares oft-times more annoy the Saints, then feelings of distresses. Faith steels the gracious heart against these servile feares: and makes it exceeding magnanimous. As in *Moses* Parents; By faith *Moses* when he was borne, was hid three moneths of his Parents, because they saw he was a proper child, and they not afraid of the Kings commandment, Heb. 11. 23, In *Moses* himself; By

* Hostes
veritatis
jam non
tantum
non per-
horresci-
mus, sed
provo-
ca-

mus; & inimicos Dei jam hoc ipso quod non cessimus, vicimus.
Cypria. Epist. 26. Edit. Goulart. 1593.

faith be (viz. Moses,) forsook Egypt, not
fearing the wrath of the King, for he endured as
seeing him which is invisible, Heb. 11. 27. As
also in those valiant Champions; Who through
faith, subdued Kingdoms, wrought righteous-
nesse, obtained promises, stopped the mouths of
Lions, quenched the violence of fire, escaped the
edge of the sword, out of weaknesse were made
strong, waxed valiant in fight, turned to flight
the armies of the Aliens, Heb. 11. 33, 34. We
are not only (said * Cyprian) not afraid of the
enemies of the truth, but we provoke them.

2. By enabling to undergo varieties of cruel
trials and torments, which without faith
would be to flesh and blood most terrible and
intolerable. And others had trials of cruel
mockings and scourgings; yea, moreover of bonds
and imprisonments: they were stoned, they were
sawn asunder, were tempted, were slain with the
sword; they wandered about in sheep-skins and
goat-skins, being destitute, afflicted, tormented, of
whom the world was not worthy. They wandered
in deserts, and in mountaines, and in dens, and
caves of the earth; these all having obtained a
good report through faith, Heb. 11. 36, to 40.

* Vidit
admirans
presenti-
um multi-

* Cyprian hath strange expressions of the
Martyres victorious faith in his dayes. The
multitude presents beheld with admiration the
heavenly

bravely combate, the combate of God, the spiri-
tual conflict, the war of Christ; his servants
standing with a free voice, incorrupt minds, Di-
vine strength, armed not with secular weapons,
but with weapens of faith: The tormented stood,
stronger then the tormentors: the beaten and
lacerated members overcame the hands that did
beat and butcher them. Cruel stripes oft repeat-
ed, long continued, could not overcome their im-
pugnabile Faith; no, not though their bowels
were digged out, and not so much the members as
the wounds of the servants of God were torment-
ed. Their blood gushed out, which even quenched
the burning of persecution, yea, extinguished the
flames and fire of hell with a glorious stream.

tudo car-
lesti cer-
tamen,
certamen
Dei, spiri-
tale certa-
men, præ-
lium Chri-
sti, sterisse
servos ejus
voce libe-
râ, mem-
incorru-
ptâ, virtu-
te divinâ;
telis qui-
dem secu-
laribus
nudos, sed
armis fidei

credentes armatos. Steterunt torti torquentibus fortiores, &
vulsantes ac laniantes ungulas pulsata ac laniata membra vices-
santes. Inexpugnabilem fidem superare non potuit sevens diu
roga repetita, quamvis rupta compage viscerum torquerentur
in servis Dei jam non membra sed vulnera. Fluebat sanguis, qui
incendium persecutionis extingueret, qui flammâs & ignes ge-
henne glorioso cruore sopiret. Cyprian. ad martyres, &c. de Mag-
nolio. Ep. 9. edit. Goulart. 1593.

3. By extenuating and asswaging the ex-
tremity * of afflictions and persecutions. Faith
so sustaines and refreshes the inwards of the
soul under distresses, that they are rather
seeming, then real distresses; shadowes, rather
then substances; As is were poverty, As it
were imprisonment, &c. rather then poverty;
imprisonment indeed. As in the Apostles;
We are troubled on every side, yet not distressed;

* James
Bainham
Martyr,
as he was
at the
stake in
the midst
of the fla-
ming fire,
which had
now half

consumed, *we are perplexed, but not in despaire; persecuted, but not forsaken; cast down, but not destroyed,* 2 Cor. 4.8,9. And elsewhere more emphatically: *As unknown, and yet well known; as dying, and behold we live; as ye Papists, chastened, and not killed; as sorrowful, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things,* 2 Cor. 6.9,10. Whereas contrariwise through unbelief men are, *as rich, yet really poor; as in liberty, and yet in greatest bondage; as rejoycing, and yet in midst of mirth the heart is full of heaviness, &c.* Unbelief turns the rod into a serpent, when it stings; Faith turns the serpent into a rod. *I were in a bed of down: but it is to me as a bed of roses.* Acts & Mon. vol. 1. p. 301, Lond. 1641.

4. By perswading the hearts of the faithful that it is their great priviledge, honour and happiness to suffer for Christ and Righteousness sake; according to those intimations of Scripture: *To you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,* Phill. 1.29. *Blessed are they that are persecuted for righteousness sake, &c.* Mat. 5.10, 11, 12. *Rejoyce, in as much as ye are partakers of Christs sufferings: If you be reproached for the Name of Christ, happy are you, &c.* 1 Pet. 4.13, 14. Upon this consideration when the Apostles were beaten by the Council for preaching Christ, They departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his Name.

Acts

Acts 5. 40, 41. And what, but Faith, can * O bea-
 and priviledge, happineffe, and matter of joy, ram eccle-
 sufferings for Christ? How happy did Cy- fiam no-
 prian judge their Church, * That it was made stram, quā
 illustrious in his time with the glorious blood of sic honor
 Martyrs! it was (saith he) formerly white dignatio-
 with the Brethrens works, but now its purple nis illumi-
 with the Martyrs blood. Among its flowers are nat, quam
 wanting neither Lilies nor Roses: Let all now tempori-
 prize for the ample dignity of this double honour, bus nostris
 that they may receive either white crownes for gloriosus
 well-doing, or purple crownes for well-suffering. martyrum
 sanguis il-
 lustrat! E-
 rat ante in

operibus fratrum candida; nunc facta est in martyrum cruore
 purpurea. FLORIBVS EJVS NEC LILIA NEC ROSAE DE-
 SUNT. Certent nunc singuli ad utriusque honoris amplissimam
 dignitatem, ut accipiant coronas vel de opere candidas, vel de
 passione purpureas. Cyprian, ad martyres, &c. epist. 9, edit. Gou-
 let. An. 1593.

5. By suggesting to the Soul the spiritual
 benefit of distresses. Faith makes the heart
 not only overcome them, but even glory in
 them: Being justified by faith, — We glory in
 tribulations; knowing that tribulation worketh
 patience, and patience experience, and expe-
 rience hope; and hope maketh not ashamed, &c.
 Rom. 5. 1, 2, 3, 4, 5. For which cause we faint
 not; but though our outward man perish, yet the
 inward man is renewed day by day: For our
 light affliction which is but for a moment, work-
 eth for us a far more exceeding and eternall
 weight of glory, 2 Cor. 4. 16, 17. Faith saith,
 Let

Act. 16. 11. Let me be reproached, poor, imprisoned, or any way afflicted; so I may be weaned from the world, purged from sin, increased in grace, or any way spiritually advantaged. And this is very victorious. * *Ignatius said, I am Gods wheat; let me be ground by the teeth of wilde beasts, that I may be found the pure bread of God.*
 6. *By acting love invincibly.* Faith acts or works by love, Gal. 5. 6. And love truly and lively acted towards Christ by faith, proves an army invincible, flame unquenchable. You may kill the lover of Christ, but cannot kill the love of Christ. *Set me as a seal upon thine heart; as a seal upon thine arme,* (saith the Church to Christ,) *For love is strong as death, jealousie cruel as the grave; the coals thereof, coals of fire, a most vehement flame. Many waters cannot quench love, neither can the floods drown it, Cant. 8. 6. 7. No waters of affliction, no floods of persecution can drown it; like oyle it swims above the top of deepest waters.*
 Such love not their lives unto the death, Rev. 12. 11. Here's the victory of the Saints.

* *Nec plus ad dejectionem potest terrena poena, quam ad lift up.* Faith meets with many difficulties and rubs in the way to heaven: but fixing upon the Omnipotent God, and casting the soul in greatest straits and plunges with a sweet recumbency upon the power of God, overcomes them, and triumphs over them all.

Thus Moses by faith overcame the wrath of Pharaoh, for he endured as seeing him who is invisible, Heb. 11. 27. Thus the three renowned Jewes by faith overcame the fury, threats and fiery furnace of King Nebuchadnezzar, heated seven times hotter then usual. How victoriously do they express themselves? O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King: But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden Image which thou hast set up, Dan. 3. 16, 17, 18.

8. By improving Christs strength and assistance. All Sampsons strength lay in his head: so, all a Christians strength is in his Head Christ. Christ is so potent and victorious, that he hath already overcome the world, John 16. ult. * He hath overcome the world in his own person, that he might overcome it in his members. Now faith makes out to Christ, engages his strength; as the Vine makes it-self strong by embracing the Elm, the Ivy by clasping the Oake. Christs strength being engaged, what cannot a Christian do or endure? He can in every state be content. Contentment is a mighty victory over the world; let the world do its worst, nothing can come amiss to a contented man. I know both how to be abused, and I know how to be bound:

* Qui pro nobis semel mortem vicit, semper vincit in nobis. Cyprian. Epist. 9 edit. Goulart.

1593.

bound: every where, and in all things I am instructed both to be full and to be hungry, both to abound and suffer need, I can do all things through Christ which strengtheneth me, Phil. 4. 11, 12, 13. And elsewhere Paul hangs out the flag of defiance against all the terrors of the world. Who shall separate us from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? (As it is written, For thy sake we are killed all the day long, we are accounted as sheep to the slaughter.) Now in all these things we are more then conquerours through him that loved us, Rom. 8. 35, 36, 37. When in Christs might, Christians go out against the world, they go but to encounter with a conquered adversary; they go not so much to Fight, as to Triumph and take the spoile.

9. Finally, Faith in the Regenerate wonderfully conquers the frownes of the world, by fixing a steady eye upon that eternall joy set before them, upon that great recompence of reward: Reckoning that the afflictions of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18. The heaviest affliction is but light, the longest affliction here is but for a moment; and what's that to glory. O the weight of glory, to the eternal weight of glory, to the far more exceeding and eternall weight of glory? 2 Cor. 4. 17.

Faith therefore having respect to the recompence of reward, behaves it self exceeding

ing

and victoriously against all the tribulations of the world. For,

1. Hence, Faith under deepest sorrows keeps up the heart and spirits of Gods children from fainting, 2Cor. 4. 16, 17, 18.

2. Hence, Faith enables to undergo, not ordinary troubles, but extraordinary tortures, and yet not to accept deliverance, Heb. 11. 35.

3. Hence, Faith instructs them to judge ^{* Ignat. B.} Christs reproaches greater riches then any ^{piis. ad Ro-} earthly treasures: And the afflictions of Chri- ^{man. p. 86,} stians farre sweeter then the pleasures of sin, ^{87. Edit.} which can but be for a season, Heb. 11. 26. 1644. & Whereupon notably Ignatius, ^{Appendix} * The confines ^{Ignatian.} of the world and kingdomes of the earth delight ^{p. 24. Lond.} me at all. It is better for me to die for Je- ^{1647.} su Christ, then to reigne over the ends of the

earth. — For Jesus is the life of Believers. ^{* Orna-} He not unwilling to have me die. Its a death ^{menta sunt} to live without Christ, &c. Upon like ground ^{ista, non} blessed Cyprian writing to certaine valliant ^{vincula,} and faithfull witnesses of Christ, that had en- ^{nec Chri-} dured great variety of sufferings, thus com- ^{tianorum} forts them against their bonds, setters, &c. ^{pedes ad} ^{infamiam} ^{copulant,} ^{sed clarifi-} ^{cant ad} ^{coronam.} ^{* These are not Bonds, but Ornaments: they tie}

O pedes feliciter vincti, qui non à fabro, sed à Domino resolvuntur! O pedes feliciter vincti, qui itinere salutari ad Paradisum diriguntur! O pedes in seculo ad præsens ligati, ut sint semper pro Dominum liberi! Omnis ista deformitas detestabilis & terribilis poena, quàm clari & æterni honoris mercede mutabitur! Cyprianus ad Renasianum, &c. epist. 77. edit. Goulartian. An. 1593.

not Christians see to infamy, but fit them for the Crown. O see happily bound, which not the Smith, but the Lord shall unbind! Oh see happily bound, which are directed by a saving journey to Paradise! Oh see bound for present in this world, that they may be at liberty with the Lord for evermore! — All this deformity ugly and detestable to the Gentiles, with what splendour shall it be recompensed! This scorn and secular pain, how shall it be changed for the reward of bright eternall honour!

4. Hence Faith prevails with them to rejoyce in their sufferings, and take with joy the spoiling of their goods, knowing in themselves that they have in heaven a better and more enduring substance, Heb. 10. 34. Hence that cruel Bishop Bonner, (observing how comfortably the Martyrs suffered) * *oft-times speaking to John Willes, he would say, they call me bloody Bonner. Avengeance on you all: I would fain be rid of you, But you have a delight in burning. But if I might have my will, I would sew your mouthes, and put you in sacks, and drown you.*

5. Hence, in a word, Faith so elevates their spirits above their troubles, That having hope of the glory of God, they even glory in Tribulation, Rom. 5. 2, 3. Hence Alice Driver, Martyr, having at the Stake the Iron-chaine put about her neck, said, * *O Here's a goodly neckerschief, blessed be God for it.* Hence * *Dr. Taylor Martyr, drawing towards the*

* *Acts & Monum.*
Vol. 3. pag. 881. Edit. Lond. An. 1641.

* *Acts & Mon.* Vol. 3. pag. 177. Edit. Lond. 1641.

the place of execution, leapt as men do in dancing, whereupon being asked by the Sheriffe, how he did now, He answered, *Well, God be praised, good M^r. Sheriffe. Never better; for now I know I am almost at home. I lick not past two Stiles to go over, and I am even at my Fathers house.* Hence Cicely Ormes Martyr, when she was brought to the Stake, laid her hand on it, and said * *Welcome the crosse of Christ.* — Then after she had touched it with her hand, she came and kissed it, and said, *Welcome the sweet crosse of Christ;* and when the fire was kindled to her, she said, *My soule doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour.* Hence M^r. John Bradford at the Stake * took up a Faggot and kissed it, and turned his head to the young man that suffered with him, said, *Be of good comfort, brother, for we shall have a merry Supper with the Lord this night.* And embracing the Reeds said, *Strait is the way, and narrow is the gate that leadeth to eternall Salvation, & few there be that find it.* Hence, also, That Blessed Ignatius for gaining Christ in glory, which is the highest reward, thus expresseth himselfe to the Romans, * *οραίνω τὸν θνητὸν, &c.*] O that I *oxon.* And were with the wild beasts prepared for me, which I wish may be a compendium to me. And I would allure them speedily to eat me up, (and not as with others be terrified, so as not to touch them) and if they would not, I would

* *Act. 1*
Mon. Vol.
3. p. 853.
Edit. Lond.
1641.

* *Act. 1*
Mon. Vol.
3. p. 307.
Lon. 1641.

* *Ignat. in*
Epist. ad
Roman. p.
86. Edit.
1644. &

Appendix
Ignat. p.
24. Edit.
Londin.
1647.

provokes them. Pardon me, I know what is expedient for me, I now begin to be a Disciple. I am solicitous for neither visibles nor invisibles so I may obtaine Jesus Christ. Let fire, Crosse, and the concourse of wild beasts, the cutting, separating and breaking of my bones, the dissipation of my members, the destruction of my whole body, and the torments of the Devil come upon me, only that I may obtaine Jesus Christ.

Thus they that are borne of God, overcome the world, Fawning and Prowning, and their victory is Faith in Jesus Christ. Christian, canst thou thus conquer the world? canst thou deny the world? Though perhaps thou canst not dispute for Christ, yet canst thou dye for Christ?

VL

Doing, or practising of Righteousnesse, may be a sixth Evidence of Regeneration. If ye know that he is righteous, ye know that every one that doth righteousness is borne of him, 1 Joh. 2. 29. And in another chapter; In this the children of God are manifest, and the children of the Devil: whosoever doth not righteousness is not of God, 1 Joh. 3. 10. In these two places consider, 1. The Evidence or Signe of Regeneration laid down; Positively, He that doth righteousness is borne of God, Negatively, He that doth not righteousness is not of God, 2. The amplificati-

on of this Evidence: 1. By the universality of ** Facere*
 it: Every one that doth righteousness, — *Justitia,*
 never doth not righteousness. 2. By the *& facere;*
 perspicuity of it: In this the children of God *peccatum;*
 are manifest, and the children of the Devil: *sic hic in-*
 3. By the ground of it: God regenerating *ter se op-*
 is Righteous; therefore they that are regene- *posita. Ita-*
 rated of God must needs be righteous, the child *que facere*
 like the father: New-created according to *justitiam*
 his image in righteousness, &c. Eph. 4. 24. *nihil aliud*
 Now in this 1 Job. 3. 10, compared with v. 9, *est quam*
 Righteousness (as ** Calvin* well observeth) *ex animo*
 is opposed to sinne; and doing or practising of *Deum ut*
 righteousness, is committing of sinne. And *mere, &*
 therefore in this place, so do righteousness is *ambulare*
 nothing else but from the heart to feare God, and *in ejus*
 (so far as humane frailty will permit) to walk *præceptis;*
 in his precepts, not in a Legal exactness, which *quantum*
 man cannot reach unto; but in an Evangelical *ferit huma-*
 uprightness, which God will accept. *na fragili-*
tas, &c.

Calvin,
comment
in 1. ep.
Joan. 1. 10.

So that every one that leads a truly godly
 and righteous life, is borne of God. He that
 lives contrary, is the child of the Devil. For,
 1. Gods children are predestinate to be con-
 form to the image of Christ, Rom. 8. 29, 30.
 being elect through sanctification of the Spirit
 to obedience; 1 Pet. 1, 2. 2. Gods children
 are redeemed from their vain conversation by
 the precious blood of Christ, that they might
 glorifie God both in their body and spirit, which
 are Gods. 1 Pet. 1. 18, 19. 1 Cor. 6. 19, 20.
 Luk. 1. 74, 75. 3. They are called unto bap-

ness, 1 Thess. 4. 7. 2 Tim. 1. 9. And created in Christ Jesus unto good works, Eph. 2. 10. 4. Such as are mens persons, good or bad, such will be their works and conversations: Like tree, like fruit. Carnall men will walk carnally; Spiritual, Spiritually, Mat. 7. 16, 17, 18, 19, 20. & 12. 33, 34, 35. Rom. 8. 1, 5. 5. All pretences of Faith, without good works, are vain; and such faith, dead, Jam. 2. 20, 26. All such mens religion is but abominable hypocrisie, Tit. 1. 16.

But how may I know that I truly practise Righteousnesse, as becomes one that is borne of God?

Answer. They act or practise Righteousnesse truly who walk in paths of piety and righteousness, for (1.) Matter, (2.) Ground, (3.) Form, and, (4.) End, as Scripture requires of them.

1. Who act or practise things for substance & matter righteous. Possibly the matter may be sometimes good, when the manner and circumstances are naught: but nothing can be good, if the matter be naught. Matters practised, are in their own nature either 1. Good, as things prescribed, Exod. 20. 2. Evil, as things prohibited, Exod. 20. 3. Indifferent, as things left at liberty, Rom. 14. 2, 3. For matter, they practise Righteousnesse, who practise things Good, or Indifferent: But they practise unrighteousnesse, who practise things Evil. *Ye are of your father the Devil, and the Works of your father you will do,* Joh. 8. 44.

II. Who

II. *Who do that which is materially righteous from a right Ground and Principle.* Such as are mens Principles within, such are their Practices without; *Mat. 12. 33, 34.* *John* did for matter that which God required, but not from a right ground, *2 King. 10. 30, 31.* The right ground and principle from which all holy and righteous acts should flow, is threefold, viz. 1. *A pure heart.* 2. *A good Conscience.* And 3. *Faith unfeigned,* *1 Tim. 1. 5.*

1. *A pure heart*, viz. not absolutely and compleatly purified from all sinne, which in this life is impossible, *1 Ioh. 1. 8.* Thus, *Who can say he hath made his heart clean?* *Proy. 20. 9.* But comparatively and respectively purified. So purified, as no carnal mans heart in the world is purified. 1. Purified by the blood of Christ sprinkled upon the heart by way of justification, *Zech. 13. 1.* *Psal. 51. 7.* *Act. 15. 9.* 2. Purified by the Spirit of Christ; his gracious habits, as principles of purity, being infused. This is by way of Sanctification, *1 Cor. 6. 11.* So faith is a principle of purity, *Act. 15. 9.* He that hath such a pure heart, mingles not with sin, but works it out and seperates from it, as honey works out the waxe, wine the lees, mettall in the furnace the drosse. Such regard not iniquity in their heart, *Psal. 66. 18.* Here's a right ground of righteous practices. Hast thou such a pure heart?

2. *A good Conscience*, viz. not metaphy-

scally or naturally good; so every mans Conscience is good: But spiritually and supernaturally good. Conscience is supernaturally good, 1. When it is by Christs blood purged from dead works to serve the living God, Heb. 9. 14. 2. When it is habitually exercised to inoffensiveness to God & man, Act. 24. 16. compared with, Act. 23. 1. 3. When Conscience endeavours to be completely, universally good: In a good conscience, Act. 23. 1. 4. When conscience approves it selfe good even in the sight of God, Act. 23. 1. 1 Pet. 3. 21. 5. When upon all this, Conscience gives a comfortable testimony of the Hearts simplicity and godly sincerity, able to support under greatest distresses and afflictions, 2 Cor. 1. 8, 9, 10, 11, 12. Atest thou now from such a good Conscience?

3. Faith unfeigned, without hypocrisie: Without faith there's no pleasing of God, Heb. 11. 6. Faith washes all our duties and acts of obedience in the blood of the Lamb, and so renders them acceptable to God, 1 Pet. 2. 5. Faith is then unfeigned: 1. When it hath the true nature of Faith in it, viz. Assenting to Gods truths revealed, 1 Job. 5. 10, 11 and Applying particularly those Truths assented to, Job. 3. 11, 12 Gal. 2. 20. 2. When it produceth effects of a living Faith, viz. Good works; without which fruits, whatsoever faith is pretended, it is but feigned faith, a dead faith, Jam. 2. 20, 26. Hast thou such a Faith whence

all

all thy righteous actions spring?

III. *Who for form and manner do righteousness in such sort as God requires*: not only doing *Bona*, good things; but doing them *Bene*, well. God loves. (as some note.) to be served, with *Adverbs* rather than with *Nouns* or *Verbs*. Now, Religious and righteous acts are then wel performed, when they are done,

1. *Spiritually and heartily*, with heart and spirit, not with body only. This God requites, *Prov.* 23. 26. *Iob.* 4. 24. *1 Cor.* 6. 20. This the godly perform, *Rom.* 1. 9. *Psal.* 25. 1. *Phil.* 3. 2d. The carnal, meer corporal service God condemns, *Ezek.* 33. 31, 32. *Mat.* 15. 7, 8.

2. *Sincerely and uprightly*, as in the sight of God, and approving our hearts to him, *Gen.* 17. 1. as *David*, *Psal.* 18. 22. & 66. 18. *Paul*, *2 Cor.* 2. ult. *Peter*, *Joh.* 21. 15, 16, 17.

3. *Obedientially*, because God commands the duty, therefore in conscience and love to the command obedience is performed: as in *Noah*, *Heb.* 11. 7. *Abraham*, *Heb.* 11. 8, 17, &c. *David*, *Pla.* 40 8. & 119. 143. *Paul*, *Rom.* 7. 22.

4. *Universally*, fully, without reservations and exceptions. Hypocrites may do many things, as *Jehm*, *2 King.* 10. 30, 31. *Herod*, *Mar.* 6. 20. But the gracious spirit hath respect to all things required; as in *David*, *Pf.* 119 6. *Caleb*, *Num.* 14. 24. *Zechary* and *Elizabeth*, *Luk.* 1. 6.

5. *Constantly*. Perseverance in well-doing crowns well-doing: true zeal like the fire

in the sanctuary never goes out. See *Psal.* 1. 2, 3. *Psal.* 92. 13, 14. & 119. 20. Hypocrisie lasts not; like paint or varnish it will wash off. *Joh.* 27. 10. *Mat.* 13. 20, 21. *1 Joh.* 3. 19.

Dost thou practise Righteousnesse now, Spiritually, Sincerely, Obedientielly, Universally, Constantly?

IV. Finally, *Who practise Righteousnesse for right ends*, viz. Gods glory primarily, *1 Cor.* 10. 31. Their own and others spirituall or eternall good secondarily, *Mat.* 5. 16. *1 Pet.* 4. 2, 3, 4. *Rom.* 2. 7. Low base ends spoile the highest undertakings, as in *Jehu*, *2 Kings* 10. *Pharisees*, *Mat.* 6. 2, 5, 16. *K. Saul*, *1 Sam.* 15. 30.

VII.

True love of the Brethren may be a 7th. Signe or Evidence of our Regeneration. In this the children of God are manifest, and the children of the Devil: whosoever doth not righteousnesse is not of God, neither he that loveth not his Brother, *1 Joh.* 3. 7. Again he saith; Beloved, let us love one another, for love is of God; and every one that loveth is born of God, *1 Joh.* 4. 7. And further he addeeth; We know that we have passed from death unto life, because we love the Brethren: He that loveth not his Brother abideth in death, *1 Joh.* 3. 14.

This Evidence of Brotherly love will be more judiciously and comfortably improved, if we consider, 1. The generall clearnesse of it, 2. What Brethren are here intended,

3. Some

I. Some under-notes or discoveries of this Brotherly love.

I. *The generall clearnesse of this Evidence.*
Experience tels us, that usually the weakest and most timorous Christians, who can find small or no comfort in other Evidences of their gracious state, yet can discern some glimmerings here in their love of the brethren; And this one discovery hath supported many; because they evidently and experimentally feel in their own hearts that they cordially love the Brethren. *He that loves his brother* (said * *Augustine*) *better knows his love wherewith he loves, then his brother whom he loves.*

* Qui diligit fratrem magis novit dilectionem quam fratre quem diligit. Aug. de Trinitate. l. 8. c. 8.

II. *What [Brethren] are here intended?*
Ans. There are (1.) Brethren by Nation, *Act. 7. 23, 25. Rom. 9. 3.* (2.) Brethren by nature, descended of the same naturall parents or parent, *Mat. 1. 2. (3.) Brethren by office,* *2 Pet. 3. 15. 2 Cor. 1. 1. Col. 1. 1. Philem. 1.* (4.) Brethren by grace and supernaturall Regeneration, *Philem. 16.* Here understand Brethren in the last sense, for Brethren by grace; 1. *Partly*, inasmuch as the same Apostle speaking of this love of these brethren elsewhere, calls them *the children of God*, *1 Joh. 3. 2.* And, *Begotten of him*, *1 Joh. 5. 1.* 2. *Partly*, because love to any other Brethren by Nation, Nature, Office, &c. (which are relations common to persons unregenerate with the Regenerate) may be incident to carnal

carnal persons and hypocrites, and so can be no distinctive character betwixt them that are borne of God, and them that are not.

III. Some under-notes or Discoveries of true brotherly love; or love of the children of God; begotten of him. We may discover whether we love the Brethren, Negatively, and Affirmatively; as in the former places the Apostle speaks of it both ways.

Negatively; We love not the Brethren, the children of God:

1. Whilest we continue the seed of the serpent, and are of the world; for there is naturall enmity betwixt the seed of the serpent and of the woman, *Gen. 3. 15.* betwixt them that are of the world, and them that are chosen out of the world, *Joh. 15. 19.*

2. Whilest we retain our carnal minde and heart which is enmity against God, his lawes and wayes, *Rom. 8. 7.* and cannot chuse but from this antipathie hate righteousness and supernaturall goodnesse in the Brethren, *1 Joh. 3. 12.*

3. Whilest we manifest any fruits of hatred against the Brethren, by reproaching them, spoiling them in their goods, imprisoning them, tormenting them, murdering them, or any way persecuting them, *Gal. 4. 29.* or consoling therunto, *Act. 8. 1. & 26. 10.*

Affirmatively; We truly love the Brethren, the true children of God:

1. When we love them as such; The brethren

for their spirituall brotherhood, 1 Pet.
 1. 7. The Godly for Godlinesse sake, for God
 in them: Christians, for Christianity; for
 Christ in them: The Saints for their Saint-
 hood, for their Sanctity of person and Con-
 solation. The spirituall children begotten,
 for their heavenly Fathers sake begetting
 them, 1 Job. 5. 1, 2. When Grace is the prin-
 cipal loadstone of our affection; when for
 that we love them more, then for Beauty,
 sweetnesse of disposition; Birth, Breeding,
 Learning, Wit, Parts, Gifts, Wealth, Honour,
 or any carnall, worldly Accomplishment
 whatsoever, then we love the Brethren as
 right.

2. Hence, When we love and delight in
 them above all sorts of people on earth, as the
 most excellent people. David saith, Thou
 art my Lord: my goodnesse extendeth not to
 thee; but to the Saints that are in the Earth,
 and to the Excellent in whom is all my delight,
 Psal. 16. 2, 3. Christ himselfe preferred them
 that heard the Word of God and kept it, as
 such, before his naturall brethren according
 to the flesh; yea, before his own mother that
 bare him and gave him suck, as such. Mat. 12.
 47, 48, 49, 50. Mark. 3. 32, 33, 34, 35. Luk. 8.
 20, 21. & 11. 27, 28. And the Saints have more
 intimate, endearing, continuing Relations
 to one another in Christ, then to all neereest
 naturall allies whatsoever; and are wont
 accordingly to esteem them: Paul loved

One

Onesimus converted, as his Son, Philem. v. 16 as himself, ver. 17. yea, as his own son, ver. 12.

* Quate-
nus ipsum
includit
de omni.

3. Hence; *When we love all such as we apprehend to be the children of God.* For he that loves one child of God, as a child of God, consequently loves every child of God, whether noble or ignoble, rich or poor, bond or free, male or female, &c. For the same God, the same Christ, the same Grace, is as truly amiable in one as in another. See *Col. 1.4. Philem. 5.* They that only can love rich Saints in gay clothes, with gold rings, &c. but despise the poor Saints, are partial in their love, and have the faith of God with respect of persons; *Jam. 2. 2, 3, 4.* they love not the person for his graces, but rather graces for the person.

4. Hence; *When we love them most that are most gracious* (other things being alike.) For where Grace allures the affection, the more Grace, the stronger motive and allurements. Jesus loved all his Disciples, *Joh. 13. 1.* but *Joh.* eminently gracious he loved peculiarly above all the rest, *Joh. 21. 20.* yea, as grace grows in the same person, true love towards him will grow proportionably.

5. *When we love the Brethren sincerely, unfeignedly, really,* not only in word & tongue, but indeed and in truth, *1 Pet. 1. 22. 1 Joh. 3. 16, 17.* being ready to expresse all amiable respects, and acts of love towards them, *Act. 4. 32.*

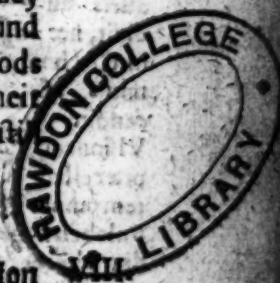
6. *When*

When we peculiarly love their Society;
 the most intimate, contenting delight in
 communion, above all other. * Soci-
 ety is hardly dissembled. The heart loving
 delights must in fellowship with the compa-
 ny beloved. I am (said David) accom-
 panied of all them that feare thee, &c. Psal.
 133. In them is all my delight; Psal. 16. 3.
 101. 6. Regenerate persons have no
 contenting fellowship with the ungodly,
 Gal. 1. 1, 2. & 26. 4, 5. & 101. 7. &
 115.
 7. Finally, we love the brethren aright
 when we love them constantly. Christ loves
 them to the end, Joh. 13. 2. So should they
 love one another to the end. The ground
 of their love still continues, viz. Gods
 command, Their Spirituall Relation, Their
 true Grace: So should their love still
 continue.

VIII.

Hope and assured apprehension
 in some measure that we shall be conform-
 able to God and to Christ in his glorious ap-
 pearing, may be an eighth signe of Rege-
 neration. Beloved, now are we the Sons of
 God; but it doth not yet appeare what we
 shall be: But we know that when he shall ap-
 peare, we shall be like him: for we shall see
 him as he is, 1 Joh. 3. 2. Here are, 1. The
 gracious Relation of the Regenerate unto
 God,

* Nostri-
 tur ex so-
 cio, qui
 non dig-
 noscitur
 ex se.



God for present; Now they are Sanctified

God. 2. The glorious perfections reserved

for them for future: For Particular, not yet

appearing to us exactly, compleatly; For

Generall; It shall be a blessed conformity

to him (in that full trans-forming Beauty

call vision of him at his appearance, which

Vision (as * Augustine hath noted) excell

all earthly beauty of Gold, Silver, Woods,

Fields, Sea, Ayre, Sunne, Moone, Stars, &

Angels: surpassing all, because all things have

their beauty from it. 3. The precognition

or knowledge which the Regenerate have of

this even in this life. We know — Know-

ledge implies some measure of certainty or

assurance hereof in Gods children in this

life. As there are degrees of Faith, & thus

1. 3. So of assurance; the highest is full

assurance, Col. 2. 2. Heb. 6. 11. & 10. 22. All the

Regenerate arrive not at full assurance: who

yet attaine certainty. All reach the certainty

of the object believed, viz. That the glory

promised shall certainly be performed, in

sure. All reach the certainty or assurance of

the Subject believing in some sort, viz. Some,

full assurance: Many, Assurance of sense and

Evidence: But All reach Assurance of adhe-

rence whereby they certainly cleave to, and

new ma-

ris, & actis, pulchritudinem Solis & Lunæ, pulchritudinem

Stellatum, pulchritudinem Angelorum; Omnia superantem,

quia ex ipis pulchra sunt omnia. Aug. Ep. 10. in Ep. Joan. Paul. 4.

* Visum
sumus
quandam
visionem
fratres,
quam nec
oculus vi-
dit, nec
auris au-
divit, nec
in Cor ho-
minis as-
cendit.
Visionem
præcellen-
tem omnes
pulchritu-
dines terre-
nas Auri,
Argenti,
Nemorum
atque
Campo-
rum; pul-
chritudi-
nem ma-
ris, & actis,
pulchritudinem
Stellatum,
pulchritudinem
Angelorum;
Omnia superantem,
quia ex ipis
pulchra sunt omnia.
cap. 11.

upon the promises and the happinesse
promised; this is so of the essence of Faith,
that Faith cannot be without it. Do we
know, or hope for conformity to God
in glory?

*Signes of this knowledge or hope in us of our
conformity to God in glory.*

1. Peace with God, and joy in hope of this
glory, *Rom. 5.1, 2.*

2. Conformity to God in grace: puri-
fying themselves, as God is pure, *1 Joh. 3.*

3. A cheareful disposition to part with any
earthly enjoyments for Christ, or to endure
any afflictions or persecutions for him, *Heb.*
10. 34. & 11. 26. & ver. 35. to 40.

4. Leading on earth an heavenly conversati-
on, *Phil. 3. 20. Col. 3. 1, &c.*

5. Frequent and fervent desires, breath-
ings, groanings, longings after Christs
appearing, and full enjoyment of him face
to face, *2 Cor. 5. 1, 2, 3, 4, 8. Cant. 8. 14. Rev.*
12. 20.

IX.

In hope of glory purifying our selves
as God is pure; may be a ninth or last
evidence of Regeneration. Now we are
the Sonnes of God, but it doth not ——— And
every man that hath this hope in him, purify-
th himselfe, even as he is pure, *1 Joh. 3. 2, 3.*
So that every child of God having the hope

IX.

of

* *Debetis of glory*, and of conformity to God and to
 nolle quid *Christ therein*: Thereupon from that hope
 est [Sicut] *purifieth himselfe as he is pure*. In this Evi-
 Quia non *dence of Selfe-purifying*, Note, 1. The act
 semper *performed*, *Purifyeth*, [αἱσίν] A meta-
 (sicut) ad *phor either from Goldsmiths purifying met-*
 parilitate *als from dross, or from the Ceremonial pu-*
 & equali- *rifications in time of the Law: denotes re-*
 tatem re- *generate persons cleansing themselves more*
 fertur, v. g. *and mote from corruption.* 2. The object
 Videte *about which this act is to be exercised*, *Themselves*;
 quantum *viz. not onely their outsides, or onely*
 sit inter fa- *their minds, &c. but their whole man, soule*
 ciem ho- *and body, and consequently their whole*
 minis & i- *conversation: They would be clean through-*
 maginem *out.* 3. The Rule or pattern of this act,
 de speculo *according to which, in some imperfect re-*
 Facies in *semblance, he purifieth himselfe, viz. Gods*
 imagine *purity, As God is pure. See, 1 Pet. 1, 13, &c.*
 facies in *Augustine* * hath well observed, that the
 corpore; *word [As] here, is not a note of Parity or*
 Imago in *equality, but of Resemblance and similitude:*
 imitatione *nam sicut*
 corpus in *hic oculi, ita & ibi: sicut hic aures, ita & ibi aures sunt.* Dispar
 veritate. *est res, sed [sicut] ad similitudinem dicitur. Habemus ergo &*
 Et quid *nos imaginem Dei; sed non illam quam habet Filius æqualis*
 dicemus? *Patri. Tamen & nos pro modo nostro si non sicut ille essemus;*
 nam sicut *ex nulla parte similes diceremus. Ergo castificat nos sicut ipse*
 hic oculi, ita & ibi: sicut hic aures, ita & ibi aures sunt. Dispar
 est res, sed [sicut] ad similitudinem dicitur. Habemus ergo &
 nos imaginem Dei; sed non illam quam habet Filius æqualis
 Patri. Tamen & nos pro modo nostro si non sicut ille essemus;
 ex nulla parte similes diceremus. Ergo castificat nos sicut ipse
 castus est. Sed ille castus æternitate, nos casti fide. Iusti sumus
 sicut & ipse iustus est: sed ipse in ipsa incommutabili perpetu-
 itate, nos iusti credendo in quem non vedemus, ut aliquando vi-
 demus. *August. epist. in epist. Joan. Tract. 4. de cap. 3.*

of quality, rather than of equality. As there is
 a Similitude betwixt the face it selfe, and
 the image of the face in the Glasse; but no
 Equality. 4. The Ground, or Motive in-
 citing the Regenerate to this selfe-purifying,
 viz. Hope of glory. Presumption, security, &c.
 purifie not, *Deut.* 29. 19. *Luk.* 17. 26, &c.
 Hope doth; No uncleane thing can enter
 into the Heavenly Jerusalem, *Rev.* 21. 27.
 therefore they that hope for heaven, cleanse
 themselves, that they may be fit to enter.

Augustine saith well, The vessell must be
 cleansed of Vineger, that God may fill it with
 Honey. If thou art full of Vineger, where wilt
 thou put the Honey, &c. Hope in Christ excites
 to purity; because it conducts us straight to
 Christ, the perfect pattern of all purity; saith
Galvin. in loc.

*Bono im-
 plendus
 es, funde
 malum.
 Pura quia
 melle te
 yult im-
 plere De-

*Si aceto plenus es, ubi mel pones? Fundendum est quod
 portabat vas. Mundandum est ipsum vas. Mundandum est
 cum labore, cum tristitia, ut fiat aptum cuiusdam rei. Mel
 dicamus, aurum dicamus, vinum dicamus: Quicquid dicamus
 quod dici non potest, quicquid volumus dicere, Deus voca-
 tur: Et quod dicimus Deus, quid diximus? Dux istae syl-
 lae sunt totum quod expectamus, &c. *Aug. ibid. Paulus sub.**

Now in the Regenerate that have Hope
 of Glory, consider these ensuing Signes of
 selfe-purifying, as God is pure, viz.

1. Frequent washing themselves in the
 Mountaine opened for sinne and uncleanness,
 viz. in the purifying blood of Christ by
 Faith and Hope as instruments applying

N Christ

Christ crucified, *Zech. 13. 1. Heb. 9. 14. Psal. 11. 7. Whom God hath set forth to be a propitiation, through faith in his blood, &c. Rom. 3. 25.*

2. Maintaining a constant spirituall combat by Faith, Hope and other Graces of the Spirit, against the flesh: and so by the Spirit mortifying the deeds of the flesh daily, crucifying the flesh with the affections and lusts, *Gal. 5. 17. compared with, Rom. 8. 13. and, Galat. 5. 24. 25.* Thus Hope as an inward Principle works out pollution and corruption, as being repugnant thereunto. As good honey separates, and works out the drosse. A pure heart mingles not with corruption, *Ps. 66. 18.*

3. True endeavours to purifie both soule and body, person and conversation from all corruption universally both in kinde and degree. *Let us cleanse our selves from all filthinesse of flesh and spirit, 2 Cor. 7. 1.* Hypocrites can wash the outside of the earthen platter, but inwardly they are full of extortion and excesse, *Mat. 23. 25, 26.* can forsake some, not all corruptions.

4. Consciencious improvement of the Word for selfe purifying. The Word hath a purifying faculty in it. *Ye are cleansed through the word that I have spoken to you, John 15. 3.* The Word purifies. 1. As an Antidote against sinne, *Psal. 119. 11.* 2. As a Lamp discovering the spot, *Rom. 7. 7.* 3. As

a Starre

a starre conducting to Christ the fountaine of purifying, 1 John 2. 1, 2. Zech. 13. 1. 4. As a Rule according to which we are heedfully to order our conversation, Psal. 119. 9. And, 5. As a Motive, especially in the promises of it, unto selfe-purifying, 2 Cor.

5. Contented bearing of heaviest afflictions, so that sinne may be purged out, Psal. 119. 67, 71. Such can say, *Lord, humble me, break me, bruise me, do any thing with me, that I may be more holy, lesse sinfull.*

6. Fervent desires and prayers for thorough purity. *Cleanse thou me from secret faults, Psal. 19. 12. Purge me with hyssop, and I shall be cleane: wash me, and I shall be whiter then snow, Psal. 51. 7.* Hence, how often do the Regenerate long to be dissolved and to be with Christ, that they might never sin more, but have all spots and wrinkles wiped away for evermore.

CHAP. III.

Evidences or Signes that
we are of the Truth; And
of the number of Gods
own People.

- I. **H**AVING an Unction from the Holy one,
teaching us all things. *They went out
from us, but they were not of us: — — But
ye have an Unction from the Holy one, and
ye shall know all things. — — The Anoint-
ing which ye have received of him, abideth in
you,* 1 John 2. 19, 20, 27. For clearing this
Evidence, consider herein: 1. How the A-
postle brands some for their Hypocrisie,
discovering it selfe in their Apostasy. *They
fell away, viz. to Antichristian Doctr. v. 18.
Went out from us:* therefore they were
not of us; no more then chaffe mingled
with the wheate, is wheate; when the fanne
comes, the chaffe flies away. 2. How the A-
postle commends those to whom he wrote,
opposing them to these Hypocriticall Apo-
states,

states, as having *the Anointing of the Spirit from Christ abiding in them, and teaching them all things.* These then having this Unction from the Holy one teaching them all things, are of the number of Gods people : inasmuch as they here stand opposed to them that were not of Gods people, though once they lived among them.

Now in this Evidence further observe,
 1. The Distinctive character, *An Unction*, viz. The Holy Spirit. This the gladning oyle wherewith Christ was *anointed above all his fellows*, Kings, Priests, Prophets, Members, *Psal.* 45. 7. with *Acts* 4. 27. & 10. 38, *his fellows* then had some of this anointing, *John* 1. 14, 16. 2. The Fountain whence this Unction flowes to them, viz. from *the Holy one*, i.e. Christ. An allusion (thinks *Calvin*) to the Sanctuary, whence the oyle was fetched to anoint the Priests. And *Daniel* describes Christs coming to be the proper time for anointing the most Holy, *Dan.* 9. 24. 3. The Receptacle of this unction from Christ in whom it should abide; *we have an unction* ———. 4. The effect of this unction upon them, *Teaching them all things*, viz. All things necessary to salvation. If now we have this unction from Christ, teaching us all things, we are of the people of God.

** Calvin
 Comments,
 in loc,*

Signes that we have the Unction of the Spirit from Christ, teaching us all things.

N 3

1. When

Believers Evidences

1. When this anction the Spirit teacheth us with a *Scripture-knowledge*, not with *Enthusialmes*, or other by-ways. Thus he taught *David*, *Ps.* 119. 99, 104. Thus *Timothy*, 2 *Tim.* 3. 14, 15. Hence, called the *Spirit of Truth*, because he acts upon us, by and according to *Scripture-Truth*, *John* 14. 17.

2. The Spirits teaching is *clear* and *certain* in necessities to salvation, *Prov.* 22. 20, 21. *Joh.* 6. 69, 1 *Cor.* 2. 15.

3. The Spirits teaching is of a *Growing* nature. The more he instructs us, the more we desire to be instructed of him, *Prov.* 1. 5. & 15. 14. & 18. 15. *David* though he knew so much, yet wonderously thirsted to know more, *Pf.* 119. 27, 73, 125, 141.

4. The Spirits teaching *mackens* and *humbles* a mans Spirit, *Jam.* 3. 13. *Psal.* 25. 9 for it manifests still more and more ignorance and sinne, *Eph.* 5. 13. Carnall knowledge swells, puffs up, 1 *Cor.* 8. 1.

5. The Spirits teaching floats not onely in the *Head*, but kindly soaks into the *Heart*, and forcibly works upon the *Affections*, *Joh.* 23. 14. *Psal.* 34. 8. stirring up the heart to trust, love, joy, &c. in spirituals, *Pf.* 9. 10. 1 *Joh.* 4. 8. 1 *Cor.* 1. 8.

6. The Spirits teaching is, *Practical*. Brings not only to *knowing*, but to *doing*. It is very effective, alters and changes a man wonderfully; and diverts his course from sinne, to sancti-

sanctitie. See *Ephes.* 4. 20, 21, 22, 23, &c.
2 Cor. 3. 18. *Job.* 28. 28. *Psal.* 119. 104.
Prov. 15. 21. *Psal.* 119. 10. *Jam.* 3. 17. *Jer.* 22.
 16. *Isaiah* 54. 13. *Isaiah* 54. 13.

7. The Spirits teaching makes men come
 to Christ, and believe in him, *Joh.* 6. 44, 45.
 Make it evident thou comest to Christ; be-
 lievest in him; thou art taught most effectual-
 ly.

Finally, The true teaching of Gods Spi-
 rit wonderfully strengthens and preserves a-
 gainst temptations and snares, *Prov.* 24. 5.
 See *Prov.* 2. 10, 11. compared with vers. 12.
 15, 16.

Search, and consider; hath this Teaching
 Union thus illuminated and instructed
 thee? doubtlesse thou art of the number of
 Gods Church taught of God.

II.

The Testimony of an upright Heart, or
 Conscience touching our reall and true love
 of the Brethren. My little children, let us not
 love in word, neither in tongue, but indeed and
 in truth. And hereby we know that we are
 of the truth, and shall assure our hearts be-
 fore him. For if our heart condemne us,
 God is greater then our heart, and knoweth
 all things. Beloved, if our heart condemne
 us not, then have we confidence towards God,
 1 *Joh.* 3. 18, 19, 20, 21. Here are, 1. An ex-

hortation to real and true Brotherly love, *ver.* 18. 2. A Demonstration hereby that *we are of the Truth*, viz. Borne of God, who is Truth; or, Having the truth of God in us, *ver.* 19. 3. The Confirmation of this Evidence By the testimony of our conscience concerning it, in the sight of God, *and shall assure our hearts before him*, *verse* 19. This is further strengthened by arguing from the double act of a well-guided conscience, viz. (1.) *Accusing*, If conscience condemn us for not loving the brethren truly, or for any other thing, much more will God condemn us, *ver.* 20. (2.) *Excusing*, If Conscience clear us, we have confidence towards God, viz. that we are of the Truth.

* — Hic
murus a-
heneus e-
sto, Nil
conscire si-
bi, nulla
palescere
culpa, Bu-
rat. lib. 1.
Epist. 1.
* Senti de
Augustino
quicquid
libet, sula
me in ou-
li Dei
conscien-
tia non ac-
cus. r. Aug.
cont. a. Si-
cundinum
Man ch.
lib. c. 1.

The Testimony of our heart and Conscience for us, or against us, is most Comforting, or corroding. How was *Judas* tortured with an accusing conscience! *Matth.* 27. 3, 4, 5. How was *Paul* in deepest tryalls supported with an excusing conscience? *2 Cor.* 1. 12. The Heathen could say, * *A clear conscience is as a wall of Brasse*. The Proverb saith, *A good conscience is a continual feast*. With this *Augustine* comforted himselfe against *Secundinus* the *Manichee*, who aspersed him, saying, * *I think thou of Augustine what thou pleatest, so conscience only accuse me not in the sight of God. Canst thou now in thy conscience appeale to God about*

about thy love of the brethren, as sometimes Peter about his love of Christ, Lord, thou knowest all things, thou art greater then my conscience, thou knowest that indeed and in truth I love thy children? Hereby thou mayest know that thy selfe art of the truth.

Signes of true brotherly love, see in chap. 2. Sign. VII. p. 168, to 173.

III.

Finally, Perseverance with the faithfull in Christ and in the truth. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: But they went out, that they might be made manifest that they were not all of us, 1 John 2. 19.* He speakes of Ebion, Cerinthus, and such like Anti-Christian Hereticks, who apostatizing from Christ and his truth, departed from the Church. They were once in the Church, but never truly of the Church, for then they would have persevered. Their *Apostasy* therefore evidenced their *Hypocrisie*. Whereas contrariwise, *Perseverance* is a sure Argument of our *Sincerity*, and that we are indeed anointed with the Spirit of truth. *The anointing which ye have received of him, abideth in you; and ye need not that any man teach you: But as the same anointing teacheth you of all things,*

III.

things,

which is truth, and is no lie. And even
 now hath taught you, ye shall abide in him,
 1 John 2. 27. In which words as the A-
 postle testifies, that they shall persevere in
 Christ, that are truly taught by the teach-
 ing, which is truth and no lie. So he declares,
 that they were never of the true number of
 Gods people, that through heresie and
 schisme depart from the Communion of the
 Church and the Faithfull; As Jude inti-
 mates, *These be they who separate themselves,*
sensuall, having not the Spirit, Jude vers. 19.
 III. False rotten Professors will thus Apostasize,
 but true sound members will persevere in
 * See p 133, the truth with the faithful, for Reasons * for-
 merly alledged.

Dost thou now backslide and separate
 through *heresie* or *schisme*, from commu-

* Quisquis
 ab Ecclesia
 segrega-
 tus adul-
 tera jungi-
 tur, a pro-
 missis Ec-
 clesiae segre-
 gatur. Nec
 perveniet
 ad Christi
 premia,
 qui reliquit Ecclesiam Christi. Alienus est, profanus est, ho-
 stis est. Habere jam non potest Deum Patrem, qui Ecclesiam
 non habet matrem. Si potuit evadere quisquam qui extra ar-
 cam Noe fuit; & qui extra Ecclesiam foris fuerit, evadit. D.
 Cyprian. de unitate Ecclesiae lib. 5. c. 3.

his Father, that hath not the Church
in his Father. If any could escape, that
was without Noah's Arke : then may be es-
cape that is without the Church. And after-
wards he addes; * Let no man think that
the good can depart from the Church. Wind
blowes not away the wheat; nor doth the
tempest subvert the well-rooted Tree, vaine
chaffe is blown away with the winds, invalid
trees are gone up with the whirlwinds.
These John the Apostle execrates and smites,
saying, They went out of us, &c. Hence he-
resies have often been, and are, whilest a per-
verse minde hath not peace, whilest a discord-
ing perfidiousnesse holdeth not Unity.

* Nemo
existimet,
bonos de
Ecclesia
posse disce-
dere. Tri-
ticum non
rapit ven-
tus; Nec
arborem
solida ra-
dice funda-
tamprocel-
la subver-
tit. Inanes
paleæ tem-

pestate jactantur, invalidæ arbores turbis incursione ever-
tuntur. Hos execratur & percutit Joannes Apostolus dicens,
&c. nobis exierunt, &c. 1 John 2. 19. Hinc Hæreses & factæ
sunt frequentes, & fiunt, dum perversa mens non habet pacem,
cum perfidia discordans non tenet unitatem. Cyprian. De uni-
tat. Eccles. lib. 8. 9.

CHAP.

CHAP. IV.

Evidences or Signes of being in *Light*, not in *Darknesse*; in *Life*, not in *Death*.

Actuall interest in, and enjoyment of
Jesus Christ, is an Evidence we are
partakers of supernaturall and eternall life.
*This is the Record that God hath given to us
eternall life, and this life is in his Sonne. He
that hath the Sonne, hath life; and he that hath
not the Sonne, hath not life, 1 John 5. 11, 12.*
*Life is the sweetnesse of enjoyments; Eter-
nall life, the best of lives that creatures can
possesse: Of this eternall life here are laid
down, 1. The Primary Fountains of it, viz.*
God and his free grace. 2. The Mediatory
Receptacle or Treasury, wherein God hath
seated this eternall life for us, viz. His Son
3. The way of conveyance of this life from
Christ to us, viz. By having the Sonne.
They have Christ, that believe in him, Joh.
1. 12, 13. They have him not that believe
not

not in him. So they that beleeve in Christ have Christ: They that have Christ and actuall interest in him, have eternall life from him, yea, and saving light in him. For, (1.) Christ is *light*, John 1. 4, 9. *light of the world*, John 8. 12. Christ also is *light*, John 1. 26: and 11. 25, and 14. 6. *The Prince of life*, Acts 3. 15. (2.) Men in their naturall Christlesse condition are *dark*, yea, *darknesse* it selfe, Acts 26. 18. *Eph. 5. 8.* yea, *dead in sinne*, Eph. 2. 1. Consequently from both these, they that have the Sonne, which is *light* and *life*, must needs have *light* and *life*. Now they have the Sonne that believe in him, and stand upon his Covenant and promises.

Signes of true believing in Christ, see in Chap. II. Evidence II. p. 23, 29.

Evidences of having the Sonne, (that we may come more closely to the expression here in the Text.) Having the Sonne, implies,

1. A true inward Covenant-right, Claim or Title to him, by spirituall union to him: Covenant and promises tender Christ, and that upon conditions Evangelicall, Joh. 3. 16. Luk. 9. 23. Faith receives Christ tendered upon his own termes, John 1. 12. As Saul converted, for Christ *denyed himselfe*, and all things, Phil. 3. 7, 8. Took up his *Crosse daily*, 2 Cor. 11. 23, to the end, and *followed Christ*, 1 Cor. 11. 1. Now Christ being thus received, Christ and the Soule are

are thus united. Faith joins Christ, and assimilates the believer into his nature. Faith unites to Christ, so that he who is joined to the Lord, is one Spirit, 1 Cor. 6. 17. Hast thou such a Covenant-right to Christ, and spiritual union to Christ?

2. Hence an happy spiritual fruition or enjoyment of him by holy Communion with him, in his Person, Offices and Benefits: in himselfe and all his; As, Cant. 2. 16. John 18. 18, 20. Pet. 1. 3, 4. 2 Cor. 1. 20. Rom. 8. 32. 1 Cor. 3. 20, 21. Among other blessings communicated from Christ, life is one. Christ lives in us by faith, Gal. 2. 20. Further, they that have Christ, have these things in and with Christ,

1. They have the Spirit of Christ, 1 John 4. 13. Rom. 8. 9.

2. They are become New Creatures, old things are past away, all things become new, 2 Cor. 5. 17.

3. They have crucified the flesh with the affections and lusts, Gal. 5. 24.

4. They walk not after the flesh, but after the Spirit, Rom. 8. 1, 2.

5. They are most obedient to Christ and his Commands, Heb. 5. 9.

*Ceterum credere se in Christu quomodo dicit, qui non facit, *that he believes in Christ, (saith Cyprian) that doth not what Christ commanded to be done? or how shall he come to the reward of faith, that keeps not the faith of the Command?*

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Christum facere principium aut unde perveniet ad prae-
sentem fidem, qui fidem non vult servare mandatum? Nunc necesse
est, ut vagetur, & Spiritu erroris ereptus, velut pulvis quem
ventus excutit, ventiletur; nec ambulando proficiet ad salu-
tem, qui salutis via non tenet veritatem. D. Cyprian. de uni-
versalis lib. 5. c. 1.

Finally, A. *lowest conformity to him in
Son-ship.* They that have the Son are con-
formed to the image of his Sonne, that becomy
the first-borne among many brethren, Rom. * Confor-
12.9. * *Conformity to Christ is either. (1.) In* mare ima-
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holiness, Eph. 4. 24. (2.) In his glorious sui, nempe
image, viz. when we shall be like him in glo- tum in
ry, Phil. 3. 20. John 3. (2, 3) In his afflict- forma, h. e.
ive image, viz. when we suffer with him, and sanctitate:
for him, Rom. 8. 17. John 15. 18, 20. 22. tum in fi-
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Patience, Meekness, &c. as he suffered, licitate &
1 Pet. 2. 21. to the end. Are we thus con- gloria: tum
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II.

II.

Loving and not hating of our brother,
another Sign we are in light, not in dark-
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is in the light, and hateth his brother, is in
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darknesse even untill now. He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him; but he that hateth his brother is in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes, 1 John.2 9,10,11. And elsewhere; We know that we have passed from death to life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: And you know that no murderer hath eternal life abiding in him, 1 John 3.14, 15.

In these passages the love of the brethren, is made a most cleare Note of our abiding in the light, (viz. spirituall or true illumination and grace,) and that we have already passed from death in sinne; to life supernaturall in Christ. We know that we have passed, &c. And contrariwise the not loving, or hating our brother, an evident Signe that we remain still under the state and dominion of carnall sinful darknesse and death. Make sure of true brotherly love, you are in true light, and life indeed.

Signes of true love of the brethren See Chap.2. Signe.VII.p.168, to p.173. and Chap.8. throughout.

CHAP. V.

Evidences, or Signes of
our true knowledg of God,
and of Jesus Christ, *The*
knowledge of whom is life e-
ternall. John 17.3.

First. The reall and sincere keeping of
Gods Commandements, evidenceth
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For by we do know that we know him, *if we*
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Signes of true love of the brethren See, Chap. 2. Signe, VII. p. 168, to p. 173. and Chap. 8. throughout.

CHAP. V.

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mandements knowes him not, yea, he lyes if
he saith he knowes him. David concluded,
He had more knowledge then his enemies, then
the Ancients, then his Teachers, and all bo-

cause he keeps Gods Commandments, Psal. 119. 98, 99, 100. They that truly know God cannot choofe, but keep his Commandments. For they know. (1.) The Authority of God commanding to be supream, Jam. 4. 12. (2.) The holinesse, iustnesse and goodnesse of Gods lawes commanded, Rom. 7. 12. (3.) The greatnes of Gods rewards in keeping of them, Psal. 19. 11. Dent. 28. 1, to 15. (4.) The severity of Gods wrath, against the wilfull breakers of them, Dent. 28. 15, to the end.

For clearing the Evidence, consider

1. What is meant by knowledge of God.
2. What by keeping his Commandments.
3. Signes of this keeping Gods Commandments.

1. Knowledge of God and of Christ, is either

1. *True and perfect*: whereby God is clearly known; thus none know God in this life but Christ the Sonne. Math. 11. 27. In the life to come all the Elect shall thus know God, 1 Joh. 3. 2.

2. *False, and imperfect*: (in reference to him that knowes,) but dubious, uncertaine, hypocritical, and common to Reprobates, which is rather an opinion, then a knowledge of God, 1 Cor. 13. 12.

3. *True, but imperfect*: whereby all regenerate persons do truly, though weakly, know God in this life, Jer. 31. 34. 1 Joh. 6. 45. Cor. 13. 9, 12.

Here

Here understand the last sort of knowledge.

II. *Keeping of Gods Commandments* flows originally from the true knowledge of God. For we so farre act as we affect or love, * we so farre love as we know. Hence from this threefold knowledge, ariseth a threefold obedience, viz.

+ Tantum diligimus, quantum cognoscimus.

1. *Both true and perfect*: Only by Christ on earth, by Saints and Angels in heaven, *Phil. 2.8. Mar. 6. 10.*

2. *Nor true nor perfect*, as the obedience of hypocrites and carnall men; who if they faile not in the matter of obedience, yet they still faile in the ground, manner and end of obedience, *Rom. 8.8. Heb. 11.6.*

3. *True and sincere, but imperfect*, by Saints on earth, who for matter, ground, manner and end of obedience, are sincere; the bent and maine disposition of their hearts upright and unfeigned, (notwithstanding there be some graduall infirmities and imperfections,) As *Zachariah*, and *Elizabeth* walked in all the Commandments of God blamelesse, *Luk. 1. 6.* Here understand this third sort of keeping Gods Commandments, to be a signe of true knowledge of God.

III. *Signes of true keeping Gods Commandments*, whence we may know that we truly know God.

1. *The Law and Commandments of God*

are written in the heart of that person that truly keeps them, Jer. 31. 33. Psal. 40. 7, 8. The heart within, answers to the Commandements without; As a Book written answers to his minde that writes it; As the impression on the wax, answers to the character engraven on the Seale, &c.

2. The inward man, viz. the sanctified minde and will, and the fixed disposition of them, delight in the Law and Commandements of God, (though that other law in the members rebell against it,) Rom. 7. 18, 21, 22, 23, 25. How did David delight in Gods laws! Psal. 119. 97. Delightfull loving, cordiall obedience is the truest keeping of Gods Commandements. They are farre from keeping Gods Commandements, whose mindes are enmity against Gods Law, Rom. 8. 7.

3. Turning from every evil way, for the keeping of Gods Word, Psal. 119. 101.

4. Obeying Gods Commandements Evangelically, for substance and circumstance, as he requires.

For Matter, what he requires, John 15. 14.

For Ground, and root of obedience, 1 Tim. 1. 5.

For Manner, how he requires, John 4. 24.

For end, which we should aime at in all obedience, 1 Cor. 10. 32.

5. Univer-

5. *Univerſall unlimited reſpect to all Gods Commandements; one as well as another, Pſal. 119. 6. Jam. 2. 10, 11. As Caleb, Numb. 14. 24. As Zachariah and Elizabeth kept all, Luke 1. 6.*

6. *Conſtancy and Perſeverance in keeping Gods Commandements, Pſal. 1. 2, 3, and 119. 20. I have inclined my heart to do thy ſtatutes alway unto the end, Pſal. 119. 112.*

II.

Secondly, *Not ſinning or Deniall, renouncing of ſinne aright, evidenceth wee know God aright. They that commit ſinne, are groſſely ignorant of God. Whoſoever ſinneth, hath not ſeen him, neither known him, 1 Joh. 3. 6.*

II.

This particular of [not ſinning] as the property of the regenerate: Together with the diſtinctive differences betwixt the ſinning of the regenerate, and of unregenerate perſons; See fully opened, Chap. 2. Evidence 3. pag. 29, to p. 60.

III.

Thirdly, *A right entertaining, and hearkening to the true Apoſtolicall doctrine, is a notable evidence of the true knowledge of God in us; as the liſtning to*

III.

false Teachers and doctrines rejecting the true, is a signe of ignorance of God, and of a carnall state, *They*, (viz. Anti-Christian Teachers, v. 3.) *are of the world*: therefore *speak they of the world, and the world heareth them*: *We are of God*: *He that knoweth God, heareth us*; *He that is not of God, heareth not us*: *Hereby know we the Spirit of truth and the spirit of error*, 1 John 4. 5, 6.

Signes of right entertaining and hearkning to true Apostolical doctrine.

1. *When we entertaine their doctrine discerningly, distinguishing and discriminating by help of Scriptures, their sound doctrine from all unsound opinions, divers and strange Doctrines of false teachers, Heb. 5. 14. 1 Joh. 4. 1. Act. 17. 11. Rev. 2. 2.*

2. *When discerning their doctrine, we entertaine it believably, the Word being mingled, tempered, or united with faith in the hearers, Heb. 4. 2.*

3. *When we entertaine it readily, with all readinesse of minde, Act. 17. 11.*

4. *When we entertaine it reverentially, with awfull trembling at it, as the Word of God, Isa. 66. 2. 1 Thes. 2. 13.*

5. *When we entertaine it with a singular love, affectionatenesse and estimation, Gal. 4. 13, 14, 15. contrary is that in 2 Thes. 2. 10, 11.*

6. *When we entertaine it obedientially; obeying from the heart that forme of doctrine*
unto

unto which we are delivered, Rom. 6. 17. being conformed, yea, transformed by the doctrine received, yielding professed subjection to the Gospel, 2 Cor. 9. 13.

7. When we so receive it as to retain it firmly, not leaking, or letting it slip, Heb. 2. 1. 1 Thes. 5. 20, 21.

IV.

IV.

Finally, Mutuall, Reciprocall, Brotherly love, Evinceth that we know God aright. Beloved, let us love one another, for love is of God: and every one that loveth, is borne of God, and knoweth God. He that loveth not knoweth not God; for God is love, 1 John 4. 7, 8.

He must needs know God that truly loves his brother, the childe of God. For 1. He that loves his brother, is borne of God, 1 John 4. 7. and 3. 10, 14. and he that is borne of God, among other graces infused, hath illumination whereby he knowes God. 2. He that loves his brother truly, knowes Gods image in his brother, how lovely it is in him, and therefore loves him, 1 John 5. 1. 3. He that loves his brother, knowes Gods Authority in his Command. And this Commandment we have from him, that he who loveth God, love his brother also, 1 Joh. 4. 21.

Signes of true brotherly love, See in Cap.

II. p. 168, to 173. and Chap. 8. throughout.

CHAP. VI.

Evidences or Signes of our true love to God, and to Jesus Christ.

I. **F**irst, Our true love to God, flows
from Gods love to us. Love breeds
love as naturally as light breeds light, and
fire breeds fire. *We love him, because he first
loved us,* 1 John 4. 19. * *All equity,*
(saith Bernard) *dictates, that the beloved*
should love the lover. Had not God first lo-
ved us, we should never have loved him, be-
ing naturally God-haters, Rom. 1. 30. and
8. 7. But when once God pleaseth to shed
abroad his love in our hearts, Rom. 5. 5. gi-
ving us some sense or taste of his love to us,
Serm. 13. p. viz. of his *Electing* love, Rom. 9. 13. Col.
3. 12. * of his *Redeeming* love, Gal. 2. 20.
Rev. 1. 5. of his *Regenerating* love, Tit.
2. 14. * *O flumen Dei* *verbum carnem, Deus cinerem, sigulus lutum, vici morticini-*
um induit, ut jumenta manducarent panem Angelorum. Ber-
nard in Can. Dom. 1678. Antwerp.

3. 4. 5. 6. of his Adopting love. 1 John 3. 1, 2. &c. How can we chuse but love him againe, and love him much? Luk. 7. 47.

* I desire to love thee, (said Bernard) and love to desire thee, O amiable Lord, most worthy to be beloved. And thus I runne to apprehend that wherein I am apprehended, viz. That I may perfectly love thee at last, who hast loved us first. But how or wherein did God love us first; he expresseth thus, saying, Whatsoever he did, whatsoever he spake on earth, to reproaches, spittings, buffetings, Crosse and the grave, was nothing but Gods language to us in his Son, by his love provoking and stirring up our love.

* Desidero itaque amare, & amo desiderare te: & hoc modo curro ut apprehendam in quo apprehensus sum, scilicet ut amem te perfecte aliquan-

do, O qui prior nos amasti, amande, & amabilis Domine. Bernard. Soliloq. Sect. 6. p. 511. At. Antwerp. 1616.

* Quicquid fecit, quicquid dixit in terris, usque ad opprobria, usque ad spura & alapas, usque ad crucem & sepulchrum, non fuit nisi loqui tuum nobis in Filio, amore tuo provocans & suscitans amorem nostrum — — — Qui docuit nos amare se, cum prior dilexit nos: Amando & diligendo suscitans nos ut amemus eum, qui prior usque in finem dilexit nos, &c. Bern. Soliloq. Sect. 11. p. 513. E. F. A. B.

Wouldest thou know now whether thou lovest God? Search diligently whether God loves thee in Christ; what application hath he made of his love to thee; what true effect dost thou find of the special love of God or Christ upon thee.

Signes of Gods speciall love, of Christs peculiar

cular love actually applied to us.

1. Is this love of God shed abroad in thine heart by the holy Ghost; that thou hast an inward cordiall experimentall taste of Gods love? *Rom. 5. 5.*

2. Hath this love of God effectually regenerated and renewed thee by the Spirit? *Tit. 3. 4, 5, 6.*

3. Hath this love of God adopted thee, that thou art numbred among the Sonnes of God? *Joh. 1. 12.*

4. Hath this love of God sanctified thee, and made thee holy? *Col. 3. 12.*

5. Hath this love of God brought thee to live the life of faith, yea, rather to have Christ living in thee? *Gal. 2. 20.*

6. Doth this love of God and Christ sweetly overpower, constrain, and even compell thee to be chearefully servicable to him in thy place and calling? *2 Cor. 5. 13, 14, 15, 16.*

II.

II. Secondly, The rejecting or casting out of base unfull servile feare; evidenceth our true love to God and Jesus Christ. There is no feare in love, but perfect love casteth out feare: because feare bath torment. He that feareth, is not made perfect in love. *1 Joh. 4. 18, 19.*

Quest. But what fear is it now, which is thus

thus inconsistent with love, which love casts out?

Ans. Feare may be considered, either,

1. *Objectively*, as it is the object feared, so it denotes, 1. *God*, *Psal.* 76. 11. called the *Feare of Isaac*; either because *Isaac* yielded feare to *God*, or because *God* struck *Isaac* with feare when he would have blessed *E-sau*, *Gen.* 31. 42, 53. 2. *Gods Word*; The rule of feare, *Psal.* 19. 9. True love casts out neither of these, but keeps and cherisheth them in the soul.

2. *Subjectively*, As feare is subjected in us; Thus feare denotes, 1. *The naturall affection*, or *Passion of feare*. * Arising upon some apprehension of some evill as imminent, and hardly to be avoided. This feare is in it selfe, neither morally good nor bad: but as sanctified or mixed with diffidence, &c. Meer humane feare was in *Christ*, yet without sinne, *Heb.* 5. 7. Love casts not out this feare: for that were to put off humane nature. 2. *Feare the sanctified affection*, whereby the Saints are afraid to offend *God* their heavenly Father, for his mercy, goodnesse, &c. through the love and reverence they beare to him for his eminency, * and to true piety, *Psal.* 130. 4. and this feare springs from love. 3. *A sinfull servile slavish feare*, whereby we inordinately, slavishly feare either *God*, *Rom.*

* Si malum naturæ quod est corruptivum, apprehendatur ut propinquum, & tamen cum aliqua spe evasione tunc timebitur. *Aquin. prim. secundæ, Q. 42. Artic. 2. Conclus. 3. Oderunt peccare boni virtutis amore: Oderunt peccare mali formidine pœnæ. H. rat.*

false Teachers and doctrines rejecting the true, is a signe of ignorance of God, and of a carnall state. They, (viz. Anti-Christian Teachers, v. 3.) are of the world: therefore speak they of the world, and the world heareth them: We are of God: He that knoweth God, heareth us; He that is not of God, heareth not us: Hereby know we the Spirit of truth and the spirit of error, 1 John 4. 5, 6.

Signes of right entertaining and hearkning to true Apostolical doctrine.

1. When we entertaine their doctrine discerningly, distinguishing and discriminating by help of Scriptures, their sound doctrine from all unsound opinions, divers and strange Doctrines of false teachers, Heb. 5. 14. 1 Job. 4. 1. & Act. 17. 11. Rev. 2. 2.

2. When discerning their doctrine, we entertaine it believingly, the Word being mingled, contempered, or united with faith in the hearers, Heb. 4. 2.

3. When we entertaine it readily, with all readinesse of minde, Act. 17. 11.

4. When we entertaine it reverentially, with awfull trembling at it, as the Word of God, Isa. 66. 2. 1 Thes. 2. 13.

5. When we entertaine it With a singular love, affectionatenesse and estimation; Gal. 4. 13, 14, 15. contrary is that in 2 Thes. 2. 10, 11.

6. When we entertaine it obedientially; obeying from the heart that forme of doctrine unto

unto which we are delivered. Rom. 8. 17. being conformed, yea, transformed by the doctrine received, yielding *professed subjection* to the Gospel, 2 Cor. 9. 13.

7. When we so receive it as to retain it firmly, not leaking, or letting it slip, Heb. 2. 1. 1 Thes. 5. 20, 21.

IV.

IV.

Finally, Mutuall, Reciprocall, Brotherly love, Evinceth that we know God aright. Beloved, let us love one another, for love is of God: and every one that loveth, is borne of God, and knoweth God. He that loveth not knoweth not God; for Gods love, 1 John 4.

7. 8. He must needs know God that truly loves his brother, the childe of God. For 1. He that loves his brother, is borne of God, 1 John 4. 7. and 3. 10, 14. and he that is borne of God, among other graces infused, hath illumination whereby he knowes God. 2. He that loves his brother truly, knowes Gods image in his brother, how lovely it is in him, and therefore loves him, 1 John 5. 1. 3. He that loves his brother, knows Gods Authority in his Command. And this Commandment we have from him, that he who loveth God, love his brother also, 1 John 4. 21.

Signes of true brotherly love, See in Cap.

II. p. 168, to 173. and Chap. 8. throughout.

CHAP. VI.

Evidences or Signs of our true love to God, and to Jesus Christ.

I.

First, Our true love to God, flows
from Gods love to us. Love breeds

¶ Omnis equitas diligit, ut dilectus diligat, & amatus amanti mutuum charitatem impendat. Bern. De Can. Dom. 13. p. 1358. O flupenda Dei misericordia! verbum carnem, Deus cinerem, sigulus lutum, vinum morticinum induit, ut iumenta manducarent panem Angelorum. Bernard in Can. Dom. 1678. Antwerp.

love as naturally as light breeds light, and fire breeds fire. *We love him, because he first loved us,* 1 John 4: 19. * All equity, (saith Bernard) dictates, that the beloved should love the lover. Had not God first loved us, we should never have loved him, being naturally God-haters, Rom. 1. 30. and 8. 7. But when once God pleaseth to shed abroad his love in our hearts, Rom. 5. 5. giving us some sense or taste of his love to us, Rom. 9. 13. Col. 3. 12. of his Redeeming love, Gal. 2. 20. Rev. 1. 5. of his Regenerating love, Tit.

3. 4. 5. 6. of his Adopting love. 1 John
3. 1. 2. &c. How can we chuse but love
him againe, and love him much? Luk. 7. 47.

* I desire to love thee, (said Bernard) and
love to desire thee, O amiable Lord, most
worthy to be beloved. And thus I runne to
apprehend that wherein I am apprehended, viz.
That I may perfectly love thee at last, who hast
loved me first. But how or wherein did God
love us first, he expresseth thus, saying,
Whatsoever he did, whatsoever he spake on earth,
to reproaches, spittings, buffetings, Crosse and
the grave, was nothing but Gods language
to us in his Son, by his love provoking and stir-
ring up our love.

* Deside-
ro itaque
amare, &
amo desi-
derare te:
& hoc mo-
do curro
ut appreh-
endam in
quo ap-
prehensus
sum, scilicet
ut a-
mem te
perfectè
aliquan-

do, O qui prior nos amasti, amande, & amabilis Domine. Ber-
nard. Soliloq. Sect. 6. p. 511. M. Antwerp. 1616.

* Quicquid fecit, quicquid dixit in terris, usque ad opprobria,
usque ad spura & alapas, usque ad crucem & sepulchrum, non
fuit nisi loqui tuum nobis in Filio, amore tuo provocans & sus-
citans amorem nostrum — — — Qui docuit nos amare se, cum
prior dilexit nos: Amando & diligendo suscitans nos ut ame-
mus eum, qui prior usque in finem dilexit nos, &c. Bern. Soliloq.
Sect. 11. p. 513. E. F. A. B.

Wouldest thou know now whether thou
lovest God? Search diligently whether God
loves thee in Christ; what application hath
he made of his love to thee; what true ef-
fect dost thou find of the special love of God
or Christ upon thee.

Signes of Gods speciall love, of Christs pe-
culiar

chilish love actually applied to us.

1. Is this love of God shed abroad in thine heart by the holy Ghost; that thou hast an inward cordiall experimentall taste of Gods love? *Rom. 5. 5.*

2. Hath this love of God effectually regenerated and renewed thee by the Spirit? *Tit. 3. 4, 5, 6.*

3. Hath this love of God adopted thee, that thou art numbred among the Sonnes of God? *Joh. 1. 12.*

4. Hath this love of God sanctified thee, and made thee holy? *Col. 3. 12.*

5. Hath this love of God brought thee to live the life of faith, yea, rather to have Christ living in thee? *Gal. 2. 20.*

6. Doth this love of God and Christ sweetly overpower, constrain, and even compell thee to be cheerefully serviceable to him in thy place and calling? *2 Cor. 5. 19, 14, 15, 16.*

II.

II. Secondly, The rejecting or casting out of base unfull servile feare; evidenceth our true love to God and Jesus Christ. There is no feare in love, but perfect love casteth out feare: because feare hath torment. He that feareth, is not made perfect in love. *1 Joh. 4. 18, 19.*

Quest. But what feare is it now, which is thus

thus inconsistent with love, which love casts

Ans. Feare may be considered, either,

1. Objectively, as it is the object feared, so it denotes, 1. God, Psal. 76. 11. called the Feare of Isaac; either because Isaac yielded feare to God, or because God struck Isaac with feare when he would have blessed Esau, Gen. 31. 42, 53. 2. Gods Word; The rule of feare, Psal. 19. 9. True love casts out neither of these, but keeps and cherisheth them in the soul.

2. Subjectively, As feare is subjected in us; Thus feare denotes, 1. The naturall affection, or Passion of feare. * Arising upon some apprehension of some evill as imminent, and hardly to be avoided. This feare is in it selfe, neither morally good nor bad: but as sanctified or mixed with diffidence, &c. Meer humane feare was in Christ, yet without sinne, Heb. 5. 7. Love casts not out this feare: for that were to put off humane nature. 2. Feare the sanctified affection, whereby the Saints are afraid to offend God their heavenly Father, for his mercy, goodnesse, &c. through the love and reverence they beare to him for his eminency, * and to true piety, Psal. 130. 4. and this feare springs from love. 3. A sinful servile slavish feare, whereby we inordinately, slavishly feare either God; Rom.

* Si malum nature quod est corruptivum, apprehendatur ut propinquum, & tamen cum aliqua spe evasione tunc timebitur. A. quin. prim. 42. Artic. 2. Conclus. * Oderunt peccare boni virtutis amore: Oderunt peccare mali formidine poenae. H. rat.

8. 15. as the *Samaritans* for his Lyons, 2 *King.* 17. 25, 32, 33, 34. or the creature, *Matth.* 10. 28. This is the feare that love casts out. Love hath boldnesse and confidence in it; feare is full of diffidence and cowardlinesse. Hath thy love to God cast out this base feare? that's love indeed.

Signes that Hagar is ejected, that slavish feare is cast out.

1. The Spirit of adoption, Son-like Spirit removing base fear, *Rom.* 8. 15.

2. The Spirit of supplication, crying with filial boldness and confidence, Abba Father, *Rom.* 8. 15. *Gal.* 4. 6.

3. The soules pacification by justifying faith. This allayes tumultuous feares. That diffusion of the love of God in the heart, and quieting of conscience by faith, are companions, are twins in the same soul, *Rom.* 5. 1, 3.

4. True awfull religious feare of God, swallowing up base fears of the Creature, *Mat.* 10. 28. *1/4.* 8. 12, 13.

5. Magnanimous courage and resolutions from love and zeale to Christ and his Cause, against sharpest sufferings and persecutions, *Cam.* 8. 6, 7. *Acts* 20. 23, 24. and 21. 13. *Rev.* 12. 11. Such hath beene the love of *Saints* and *Martyrs* to Christ, that they have not feared to owne and confesse Christ in worst of times; nor feared to go with Christ both into prisons, and to death.

* Who

Who will flee persecution, (said Tertullian) * Denique
 he that fears? who fears, but he that loves? And elsewhere, * He that
 loves to suffer, cannot be his that suffered: but he that fears not to suffer, he is perfect in
 God's love.

Timor, inquit, non est dilectione. Sed enim perfecta dilectio foras mittit timorem: Quia timor supplicamentum habet: utique ignem stagni. Qui autem timet, non est perfectus in dilectione, Dei scilicet. Porro quis fugiet persecutionem, nisi qui timebit? Quis timebit, nisi qui non amavit? Tertull. de fuga in Persecut. l. c. 9. p. 585. Frankford 1597.

Non potest qui pati timet, ejus esse qui passus est: At qui non timet, ille perfectus erit in dilectione, utique Dei. Tertul. de fuga in Persecut. l. c. 14.

Quam timorem intelligi præstat, nisi negationis auctorem? Quam dilectionem perfectam adfirmat, nisi fugatricem timoris & animatricem confessionis? Tertul. Scorpium advers. Gnostice. l. c. 490. Frankford 1597.

III.

Thirdly, Not loving the world, nor the things that are in the world, excessively, immoderately; discovers the love of God planted in our hearts. Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him, (viz. neither Passively: He is not beloved of the Father: nor Actively, He loves not the Father) 1 John 2. 15, 16. For, 1. God and the world, are two such contrary

III.

contrary Masters; and each of them are so able to take up the whole man, that they cannot be intensively loved both at once, but the love of the one will prove the hatred of the other, *Matth. 6. 24. Jam. 4. 4.*
 2. God requires our whole love to himself, *Luke 10. 27.* and he is so jealous a God that he can endure no corrivall with himself, in our hearts and affections. Excellently

* Amato-
 rom mu-
 di odio
 Spiritus
 Christi, ab
 illo fugit
 quem aliud
 nisi seip-
 sum amo-
 rit. Ita
 vult ama-
 ri, ut nihil
 aliud præ-
 ter ipsum
 ametur.
 Bernard, *The Spirit of Christ hates the love of the world, flies from him whom he knows to love any thing besides him. He will be so loved, as nothing should be loved besides him. He will be perfectly loved, that will be alone loved: He will have no sharer in his love, that hath no equall in the reward of love. He will be so loved, that all things also may be loved with him: and yet he will be beloved, that nothing be beloved besides him. The Creature should be loved for the Creator that made it, The Creator in the Creature for himselfe.*

Perfekte vult amari, qui solus vult diligi: non vult confor-tem habere in amato, qui patem non habet dilectionis retribu-
 tionem. Ergo sic vult amari, ut cunctæ res simul amarentur cum ipso: & sic vult amari, ut nihil præter ipsum ametur. Omnis enim creatura jure creatoris ab illo est, & omnis creatura in eo quod est creata, bona est. Debet ergo ad hoc diligere creatura, ut in ipso creator ametur. Non ipsa per se, at per eum qui illam creavit. Qui enim sic diligit aurum, argentum, possessionem, variam sapellilem, ita ut hæc sint sibi causa amoris, profecto non est in illis charitas Patris. Diligendus est ergo creator in cunctis creaturis, & cuncta per ipsum creaturæ: & sic cuncta diligamur eam ipso, & tamen ipso solus diligitur.
 Bernard in *Contra Dam. Serm. 8. p. 1337. D. Antwerp. 1616.*

Wouldst

Wouldst thou know whether thou lovest God truly? Search then whether thou lovest not the world inordinately.

Signes of inordinate love to the world, and the things of the world.

I. Over-desiring the world, and things of the world, craving, asking, &c. when we want them, Prov. 30. 19. Matthe. 6. 25, 31.

II. Tim. 6. 9, 10. This over-eagernes of our hearts after them when we want them, discovers it self in,

1. Discontentednesse at our present condition, Heb. 13. 5.

2. Enviousnesse at others prosperity and enjoyments, as in, Job. 1. King. 2. 4. David tempted to this, Psal. 73. 3.

3. Excessive running out of the heart and mind about them, Ezek. 33. 33. Luke 12. 17, 18, 20.

4. A Resolvednesse or fixed will to be rich, 1 Tim. 6. 9.

5. Pursuing after worldly shadows, more then after the Kingdome of God and his righteousness, Matthe. 6. 33.

6. Unconscionablenesse in getting the world, by bribery, extortion, oppression, theft, fraud, &c. 1 John 8. 4. 1 Thes. 4. 6.

II. Over-loving and doing upon the world, and things of the world, whilest we have them, setting our heart on them, Psal. 62. is evidenced by

1. Over-

1. Over-highly esteeming them, above their worth, making gods of them, *Gal. 3. 5. Eph. 5. 5. Phil. 3. 19* on him that is not saved.

2. Relying and trusting in them, *Prov. 18. 11. 1 Tim. 6. 17.* *1 Cor. 13. 12* on him that is not saved.

3. Boasting, glorying in them, *Psal. 49. 6. Jer. 9. 23.* *1 Cor. 13. 12* on him that is not saved.

4. Applauding our selves as happy men, by reason of them, *Luke 12. 19. Psal. 17. 14.* *1 Cor. 13. 12* on him that is not saved.

5. Sordid detaining, not being willing to part with worldly things, although upon most just occasions of piety, charity or necessity, as in *Nabal, 1 Sam. 25. 10* *1 Cor. 13. 12* on him that is not saved. Such a man parts with his pence, as if they were so many drops of blood from his heart.

III. Over-grieving and vexing them, we lose the things of the world, As *Achitophel* losing his honour, in discontent hangs himself, *2 Sam. 17. 23.* *1 Cor. 13. 12* on him that is not saved.

IV. Fourthly, Weeping of the Commandments of God, and that cheerfully, nobly discovers our true love to God and to Jesus Christ; But whose keepeth his word, in him dwelleth the love of God perfected, *1 John 2. 5.* And elsewhere: This is the love of God, that we keep his Commandments, and his Commandments are not grievous, *1 John*

IV.

Fourthly, Weeping of the Commandments of God, and that cheerfully, nobly discovers our true love to God and to Jesus Christ; But whose keepeth his word, in him dwelleth the love of God perfected, *1 John 2. 5.* And elsewhere: This is the love of God, that we keep his Commandments, and his Commandments are not grievous, *1 John*

1 John

1 John

John 3. 3. To this purpose said Clement
 Romanus, (the Apostles Companion, Phil. * ὁ ἐχων α.
 4. 13.) *He that hath love in Christ, will keep* καὶ ὁ ἔχων
 the Commands of Christ. And * Bernard Χειρῶν τῶν
 sweetly seconds him; By this may be known ἐν αὐτῷ τῶν
 the love of Christ, if a man keep the Com- ὁ ἐχὼν τὰ
 mandaments of Christ. He that hath my Comman- ματα.
 dements and keepeth them, he it is that lo- Clem. Rom.
 veth me. Who hath them in memory, and 1 Epist. ad
 keeps them in life: who hath them in doing, Cor. p. 63.
 and keeps them in persevering. Or, who hath Edit. Ox-
 them in words, and keeps them in manners: on. 1633.
 or who hath them in hearing, and keeps them
 in doing, he it is that loveth me. For many
 have the Lords Commandments, but keep them
 not; many have them in their book, but keep
 them not in their breast: many have them in
 word, keep them not in work: many have them
 in memory, keep them not in life: &c. truly
 these are not of the lovers of Christ.

In hoc
 cognosci-
 tur amor
 Christi, si
 quis ser-
 vat præ-
 cepta Christi. Qui habet mandata mea & servat ea, ille est qui
 diligit me. Qui habet in memoria, & servat in vita; Qui ha-
 bet faciendo, & servat perseverando; vel qui habet in sermoni-
 bus, & servat in moribus: vel qui habet audiendo, & servat facien-
 do, ille est qui diligit me. Multi sunt enim qui Domini mandata
 habent, & ea minime tenent. Multi habent in libro sed ea non
 tenent in animo: multi in voce, sed non in opere; multi in me-
 moria, sed non in vita: multi in verbo, sed non in exemplo.
 Illi profecto non sunt de dilectoribus Christi. Bern. in Can. Dim.
 Sym 9. p. 1339. K. L.

And no wonder, For 1. Christ requires
 our keeping of his Commandments, as the
 P fin-

* Illum in singular touch-stone of our love to him, *exhibition of work, is the probation of love*, John 14. 15. 21. Therefore if we keep not his Commandements, he will accept no love from us. 2. *Love is obediential*; the nature of true love to God, carries it spontaneously to the keeping of the Commands of God, Rom. 13. 8, 9. 3. *Love is a lively cheerful Principle*; what love acts, is acted with-
 out grievousness. It delights in doing any thing for the object beloved, and stands not upon difficulties, Gen. 29. 20. Therefore true love to God thinks no duty too much for God, none enough for God. 4. *True love can cheerfully endure for Christ*, much more do for Christ, Cant. 8. 6, 7, Acts 20. 23, 24. and 21. 13.
 leſſimi;
 vestis religiosa: mihi credite, non diligitis Deum, si illius mandata non observatis. Quomodo possumus Dominum diligere habere, si eum contemnimus actu? Dilectio Dei non querit vestem, sed nostram mentem: nec querit opinionem, sed tantum bonam actionem. Probatio dilectionis, exhibitio est operis, Bern. in Can. Rom. Serm. 8, p. 1336. L. M.

Search now; dost thou keep his Word?
 Or are his Commandements grievous to thee?

Signes of true keeping Gods Word
 and Commandements. See Cap. V. Signe
 1. p.

Signes that his Commandements are not
 grievous to us.

I. When

I. When we have a dear and precious account of Gods Word and Commandments, esteeming them more then our necessary food, Job 23. 12. sweeter then honey and the honey-combe, Psal. 119. 9. and 119. 103. beyond great spoile, Psal. 119. 162. Thousands of gold and silver, Psal. 119. 72. and all riches, Psal. 119. 14.

II. When our hearts and affections are strongly set upon them. Oh how love I thy Law! Psal. 119. 97. I opened my mouth, and poured, for I longed for thy Commandments, Psal. 119. 131. My soul breaketh for longing to thy judgements at all times, Psal. 119. 20. Rom. 7. 22. Thy Law is in my heart, I delight to do thy Will, Psal. 40. 8.

III. When it cuts and wounds our spirits, that others break Gods Lawes, Psal. 119. 53. 136. 139.

IV. When we observe and keep the Word and Commandments of God.

1. Willingly, with voluntarinesse I will sacrifice to thee, Heb. 10. 5. Psal. 54. 6 Psal. 110. 3.

2. Simply. not disputing the Command of God. As Abraham, Heb. 11. 8, 17, 28, 19.

3. Cheerfully, with delight, Psal. 40. 8. Rom. 7. 22.

4. Speedily. Psal. 119. 32. I made haste and delayed not to keep thy Commandments, Psal. 119. 60.

* Incipere
multorum
est, perse-
verare pau-
corum. De
viri. obed.
Bern. Ad-
script. pag.
1715. Ant.
uery.

5. Constantly, Psal. 119. 20. *Inclined mine heart to performe thy statutes alway, even unto the end,* Plal. 119. 112. * *Many begin, few persevere.* They that thus be- have themselves to Gods Word and Com- mandements; count not his Commande- ments grievous, but joyous.

V.

V.

Lastly, Our true love to the Brethren, the Children of God, for the heavenly Fa- thers sake who begat them; Evidenceth our true love to God. Every one that loveth him that begat, loveth him also that is begotten of him; 1 Joh. 5. 1. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us; 1 John 4. 11, 12. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he that loveth God, love his brother also, 1 John 4. 20, 21. Who so hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of com- passion from him, how dwelleth the love of God in him? 1 John 3. 17. In these passages are remarkable.

1. The evidencing of true brotherly love,
by

by our true love to God in many expressions.

2. *The Grounds*, why they that love God should love their brethren. 1. God hath commanded both these loves. 2. It's easier to love our brother *whom we have seen*, then God *whom we have not seen*: therefore he cannot be truly imagined to love God, that loves not his brother. 3. Gods exemplary love; *God hath so loved us!* shall we not then love one another? 4. Gods Image is engraven upon his children; therefore if we truly love the Father, we cannot chuse but love the Fathers Image in his Children. Hence

* Bernard calls the love of God and of our Brethren, the two wings whereby the soule flies up to heaven. *Love hath two wings, the right wing is the love of God: the left wing is the love of our neighbour. No man can fly to heaven with one wing. Why? because the love of God alone, without the love of our neighbour, or of our neighbour alone, without the love of God, availes not for attaining eternal happinesse. Take thou both these wings, the love of God, and of thy neighbour, that thou mayest fly freely in well doing, and come to the Countrey of the heavenly Kingdome.*

Dilectio
habet du-
as alas. A-
la dextra
est dilectio
Dei: Sini-
stra ala est
dilectio
proximi.
Nullus ho-
minu cum
una ala po-
terit volare
ad cælum.
Quare?
quia nec
sola dile-
ctio Dei si-
ne dil & i-

one proximi, nec sola dilectio proximi sine dilectio Dei valet ad consequendam æternam beatitudinem. Sume tibi has duas alas, viz. Dilectio nem Dei, & proximi, ut libere possis volare, bona operando; & pervenire ad patriam cælestis regni. Bern. l. de modo bene vivend. Serm. 83, p. 1257, 1258; Antwerp. 1616.

Signs of true brotherly love; See in Cap. II. Sign. VII. p. 168, & p. 173. and Cap. VIII. throughout.

CHAP. VII.

Evidences or Signs of our Fellowship and Com- munion with God and with Jesus Christ.

I. **F**irst, The Holy Spirit of God and of Jesus Christ given to us; is a clear evidence of our Communion with him. Hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John 3. 24. And again, Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit, 1 John 4. 13. His abiding in us, His dwelling in us, and ours in him, are metaphorical expressions, denoting the sweet spiritual Communion betwixt God and us. For they that abide and dwell with one another, have fellowship together; but they that a-
bide

live and dwell in one another, they have a more immediate and intimate Communion with one another: And thus it is betwixt God and his people.

How do we know and discover this our Communion with God by his Spirit given us?

Ans^r. His Spirit given us makes us know this many wayes, viz.

1. As the inward, immediate, efficient cause of this Divine Communion with us. For, (1.) God dwells in us by his Spirit, Eph. 3. 22. (2.) Christ supplies his corporal absence from his Church by his Spirit, Job. 14. 15, 17, 25, 26. and 16. 7, 8.

2. As an Anoynting teaching us all things, 1 John 2. 27. Revealing to us the things given us of God, 1 Cor. 2. 12. And illuminating us with light to receive them. Sometimes the Spirit evidences our fellowship with God, by such a clear, bright and immediate Ray, that it wonderfully assures us hereof, John 14. 21, 22, 23.

3. As a Witness with our spirits, Rom. 8. 15, 16. And when the Spirit testifieth, (saith * Chrysostome) what ambiguity remains? * Chrysost. in Rom. 8.

4. As a Seale upon our hearts, Ephes. 1. 13.

5. As the earnest, first-fruits and handsel of our Adoption and endlessse Communion with God in glory, Ephes. 1. 14. Rom. 8. 23.

6. Finally, *As the original cause and root of all these spiritual fruits*, which are onely found in them that have Communion with God, Gal. 5. 22, 23.

But by what signes or evidences may we know that the Spirit of God and Christ, (which is one and the same, Rom. 8. 9.) is given to us?

Ans. Hereof there are many discoveries. For if the Spirit of God be given us; *Then*

1. We are, or have been effectually convinced by the Spirit of our own Natural misery; and of Christs Supernatural Al-sufficiency to remove it, John 16. 7, 10 12.

2. We are washed and sanctified by the Spirit, 1 Cor. 6. 11. mortifying the old man, vivifying the new man in us, Rom. 8. 13, 11.

3. We are acted, guided, led by the Spirit of God, Rom. 8. 14. That is to say, * *We make him the Guide and Governour of our whole life.* As Oecumenius hath well interpreted in.

4. We minde the things of the Spirit, Rom. 8. 5. Our Thoughts, Projects, Contrivements, Ponderings, &c. do habitually fix here.

5. We bring forth the fruits of the Spirit. The Spirit cannot be barren, nor bring forth bad fruit, Eph. 5. 9. Gal. 5. 22, 23.

6. We combat by the Spirit against the

* Tarts
miles
Sixivloca,
x. h. u. b. o. v.
w. e. s. h. o. v.
r. o. u. O. c. c. u.
m. e. n. C. o. m.
m. e. n. t. i. n.
R. o. m. 8. 14

the flesh, Galat. 5. 17.

7. We are strengthened for every good word and work, with might in the inner man by the Spirit, Eph. 3. 16. Col. 1. 10, 11. And in particular by the Spirit we are notably enabled unto prayer, against all our infirmities, Rom. 8. 15, 26, 27.

II.

Secondly, The true abiding of the ancient Primitive Truth and Doctrine of Christ in us: So that we are not carried aside to unsound new-fangle opinions; notably discovers our Communion with God. Let that therefore abide in you: Which ye have heard from the beginning: If that which ye have heard from the beginning shall remaine in you, ye also shall continue in the Sonne and in the Father, 1 John 2. 22, 23, 24. That which ye have heard,] viz. that Doctrine, that truth that hath been preached to you. From

II.

the beginning,] viz. from the beginning of the Doctrine of the Gospel by Christ, his Prophets and Apostles. *We are not to heed what others have done or believed before us, but what Christ hath commanded us to do and believe who is before all.* All novelties in Doctrine are to be censured by primitive truths, and brought to the ancient standard, [from the beginning it was not so,] for their regulation.

* Non est attendendum quid alii ante nos fecerint, sed quid Christus, qui ante omnes est facendum praeceperit.

Now Cypr.

Now the *abiding* of the Primitive Doctrine of Christ in us, evidenceth our *continuance* in Father and Son, and so our Communion with them. For, *God is truth*, Deut. 32.4. *Christ is truth*, John 14.6. *The Spirit is truth*, 1 John 5.6. Yes, God is absolutely the first truth, cause of all truth in the world: therefore he that abides in truth which was from the beginning, truly and sincerely hath Communion with God, 2 John 9.

Signes of sincere abiding in the truth.

1. A Cordial love of the truth, 1 Thess. 2.
2. Contrary those, 2 Tim. 4. 3, 4.
3. A conscientious care to do nothing against the truth, but anything for the truth, 2 Cor. 13. 8. 2 John 10, 11.
4. An earnest contending for the faith once delivered to the Saints, Jude 3. Not for new up-start doctrines, and new coyned opinions.
5. A bearing witnessse to the truth both verbally and really in worst of times, and against greatest of dangers. As did Paul, Phil. 1. 19. The Angel of Pergamus, Rev. 2. 13. yes, Jesus Christ himself bore witnessse to the truth to the death, John 18. 37.

III.

Thirdly, True confessing that Jesus is the Son of God, is an evidence that such have Communion with God. *Whosoever shall*

shall confesse that Jesus is the Sonne of God, and dwelleth in him, and he in God, John 14.

Doubt. But how can this be? devils, confessed Christ to be the Son of God, Mark 1. 24. Luke 4. 34, 41. yea, hypocrites may confesse Christ, Matthe. 7. 22, 23. yet neither hypocrites nor devils have, nor can have communion with God.

Answer. There's a double confessing that Jesus is the Son of God, viz.

1. *Dogmaticall*, arising meerly from the *Assenting act of faith*, that believes the truth of Gods Record, or revealed Word touching Jesus Christ; that Scripture is true, and that Jesus is the Sonne of God, the true Messiah promised in the Scripture. Thus Devils and Hypocrites may confesse Christ *formally, dogmatically, in words*, Tit. 1. 16. and in opinion they know him, Luke 4. 41. But this *Assenting, knowing, or confessing* of Christ, may be without all Communion with God and Christ.

2. *Fiducial*, arising not onely from the *Assenting*, but also from the *Applying act of faith*: Confessing Christ with confidence, and trust in him for salvation, thus hypocrites and devils cannot confesse him, This is here meant.

He that fiducially thus confesseth Jesus Christ,

1. *He assents to the truth of all Gods Record*

cord touching Christ, 1 John 5. 10, 11.

2. He applies Christ to himself, rests and lives upon him according to that Record, John 1. 11, 12. Gal. 2. 20. Peter (as was formerly noted out of * Augustine,) confessed

* See this in Cap. 11. Christ, that he might embrace him: the devils Sign. 4. p. confessed him, that he might depart from them. 141 more It is one thing to confesse Christ to retain him, fully. another to repell him. Notes of true Applying

faith, See in Chap. 2. Sign. 2. p. 25, &c.

3. He confesseth Christ thus applied, not only verbally in words, but really in deeds also, Tit. 1. 16. Math. 7. 21. observeth his Commandements. * This is (saith Cy-

* Hoc est esse confessorum Domini, hoc est esse martyrem Christi, servare

vocis suae inviolatam circa omnia & solidam firmitatem; nec propter Dominum martyrem fieri, & praecepta Domini destruere conari, &c. Cyprian. Epist. 25. sect. 3. p. 57. Edit. Goulart. 1593.

4. He confesseth Christ, even unto sufferings and unto death, Acts 20. 23, 24. & 21. 13. Revel. 2. 13. In this regard, Cyprian applauds the courage and constancy of the Saints and Confessors of Christ in his time,

* Quid enim gloriosius, quid ve felicius tormented, tormented, and butchered, yet they confessed

ulli homi- confessed Christ with a free, though a departing
sum pote- spirit.

vinā dignatione contingere, — quam inter sevientia secularis
potestatis varia & exquisita tormenta, etiam extorto, & excru-
ciato, & excarnificato corpore, Christum Dei Filium, cūi rece-
dente, sed tamen libero spiritu confiteri? *Cyp. Epist. 26. sect. 2.*
p. 59. *Edir. Goulart. 1593.*

IV.

Fourthly. Not doing or practising of sin,
is a signe of Communion with God. *Whoso-*
ever abideth in him, (there's Communion
with God,) *sinneeth not; whosoever sinneeth hath*
not seen him, neither known him. — *He that*
committeeth sin, is of the devill, for the devil
sinneeth from the beginning, 1 John 3.6,8. Con-
sider now whether thou art a *Practitioner*
in sin.

IV.

Signes of doing or practising of sinne, as al-
so what a vast difference there is betwixt the
sinning of the regenerate and the unregene-
rate; See in Chap. II. Sign. III. p. 29, to 60.

V.

Fifthly, Unfeigned love to God, and
dwelling therein, discovers to us our true
Communion with God. *And we have*
known and believed the love that God hath to
us. God is love, and he that dwelleth in love,
dwelleth in God, and God in him, 1 John 4.
16. *God is love;*] what more precious! *He*
that

V.

what dwells in love, dwelleth in God;] what more gracious ! and God in him,] what more glorious ! Love to God, is a Signe not only of Gods cohabitation with us, but of his and our mutual inhabitation in one another, There's Communion. Habitual dwelling in the love of God, must needs be an indication of our Communion with God. For ; 1. Our true love to God denotes a Reciprocation of mutual affections betwixt God and us ; For we love him, because he first loved us, 1 Joh. 4. 19. 2. Our true love to God implies consequently, a Reciprocation of the genuine fruits and effects of love mutually. God loves us, and redeems, calls, adopts, sanctifies, justifies, glorifies us ; we love God, and trust in him, fear him, obey him, &c. both these import spiritual communion with God.

Admirably speaks * Bernard of this love and this communion. Love makes thee the house of the Lord, and the Lord thine house. Love is an happy Artificer, which can make such an house for its Maker. This house consists not of lime and brick, nor stone, nor wood, nor gold, nor silver, nor precious stone. It surpasseth all gold and silver. Honey is but worm-wood to its sweetnesse. — In this house the blinde have sight, the lame walke, the crooked are made straight, the infirme have health, the dead have Resurrection, and all enterers happinesse.

* Charitas
re domum
Domini fa-
cit, & Do-
minum
domum ti-
bi. Fœlix
artifex
charitatis,
quæ con-
ditori suo
talem do-
mum po-
tens est fa-
bricare.
Domus

ista non constat ex cæmento & latere, nec lapide, nec ligno, vel
atro,

VI.

VI.

Sixthly, *Walking in light and not in darknesse*, evidenceth our Communion with God. — *God is light, and in him is no darknesse at all. If we say that we have fellowship with him, and walk in darknesse, we lie, and do not in truth. But if we walk in the light, as he is in the light, we have fellowship one with another, [viz. God with us, and we with God.] And the blood of Iesus Christ, his Son cleanseth us from all sin,* 1 John. 1. 5, 6, 7.

There's (1.) A darknesse of grosse ignorance and error, *Eph. 4. 18.* (2.) A darknesse of sinfulness, or sinful misery, *Eph. 5. 8. Acts 26. 18.* Habitually to walk on in these, argues the want of Communion with God, who is purest light without all darkness whatsoever. In vaine for such to pretend they have Communion with God.

Signes of walking in light, not in darknesse.

1. When we are effectually translated from darkness to light. This is presupposed; for till a man be brought from natural state of darknesse, to a supernatural state of light, there can be no walking in light, *Acts 26. 18. Col. 1. 13. Eph. 5. 8.*

2. When we cast off the works of darkness, and put on the Armour of light, *Rom. 13. 12, to the end.* When we bring forth the * fruit of light, (as some Original Greek Copies read it) *Eph. 5. 9.*

3. When we shun all fellowship with works

* *καρπὸς*
F. *ποσῆς*.]
Quam lo-
tionem in
clardmon-
zano, & ali-
is duobus
veteribus
libris in-
venimus,
ut & apud
Syriam In-
terpretem,
Ber. Annot.
in loc.

of darkness in others, Eph. 5.11.
4. When we have not the light, as evil
doers, but love it and come unto it, that it
may be manifest our deeds are wrought in God,
John 3.20, 21.

VII.

VII.

Seventhly, walking as Christ (our chief
Captain, Heb. 2.10) walked, is a further
discovery of our fellowship with God and
Christ. He that saith he abideth in him, ought
himself also so to walk even as he walked,
John 2. 6. To walk as Christ walked,
is to imitate Christ, to follow Christ; or as
Occumeneus * well expresseth it; so to live and
behave our selves in our life, as Christ did. To
relish our life according to Christ's counsel:
Christ's * actions were either, 1. Acts of his
divine power, as his miracles, turning wa-
ter into wine, John 2. 7. &c. walking on
the sea, Mark 6. 48, 49. Raising the dead,
John 12. 1. Matthew 11. 5. Luk. 7. 21, &c.
2. Acts of divine Prerogative, Match. 21. 2, Regimio
&c. 3. Acts Mediatory, as dying for his
sheep, Job. 10. 15. Giving of the Spirit, Joh. 18, 19. edit.
20. 22. Acts 2. Appointing his own offi-
cers in the Church, Eph. 4. 7, 10, 11.
4. Moral Acts, appertaining to the com-
mon nature of sanctification, as Mat. 11.
19. Eph. 5. 2, 3, 25. Or at least bottom-
ed upon a moral consideration and ground,
as in Job. 13. 14, 15. According to these
moral acts of Christ, we are to follow
Christ.

Christ, to walk as Christ walked.

How did Christ walk? that we may know, whether we walk like him?

1. Christ walked most purely, holily, inoffensively, both before God and man, Heb. 4.15. and, 7.26. Isa. 53.9. Many took offence at Christ, Mat. 15.12. Mark 6.3. but Christ gave them no offence. Thus should we walk, 1 Cor. 10.32,33. Act. 23.1. and 24.16. 1 Thes. 2.10,11,12.

2. Christ walked most humbly and meekly, Mat. 11.28. Phil. 2.5,6,7.

3. Christ walked most selfe-denyingly. Though he was rich, yet became poore for our sakes, 2 Cor. 8.9. If it be possible, let this cup passe from me, yet not as I will, but as thou wilt, Mar. 14.36.

4. Christ walked most zealously, Joh. 2.17, 16,17.

5. Christ walked most obedientially to his heavenly Father, Rom. 5.19. Job. 4.34. Heb. 5.8,9. He became obedient to death, even the death of the Crosse, Phil. 2.8. He was so obedient, [ut vitam perdidit, no obedientiam perdidit] that he lost his life, that he might not lose his obedience. Our Saviour (said Bernard) preferred this vertue of obedience before his life, choosing rather to lay down his life, then not to fulfil his obedience.

6. Christ walked most profitably, went about doing good, Act. 10.38.

7. Christ walked most lovingly, tenderly, and compassionately, Joh. 13.1. 14.21. 15.12. 16.26. 17.23. 18.23. 19.11. 20.19. 21.7. 22.27. 23.12. 24.36. 26.15. 28.9. 30.55. 31.13. 32.42. 33.33. 34.26. 35.13. 36.26. 37.37. 38.26. 39.34. 40.26. 41.26. 42.1. 43.26. 44.26. 45.26. 46.26. 47.26. 48.26. 49.26. 50.26. 51.26. 52.26. 53.26. 54.26. 55.26. 56.26. 57.26. 58.26. 59.26. 60.26. 61.26. 62.26. 63.26. 64.26. 65.26. 66.26. 67.26. 68.26. 69.26. 70.26. 71.26. 72.26. 73.26. 74.26. 75.26. 76.26. 77.26. 78.26. 79.26. 80.26. 81.26. 82.26. 83.26. 84.26. 85.26. 86.26. 87.26. 88.26. 89.26. 90.26. 91.26. 92.26. 93.26. 94.26. 95.26. 96.26. 97.26. 98.26. 99.26. 100.26.

* Vitz
quodque
ipse salva-
tor prae-
sit hanc
virtutem
Tunc o-
bedi- Eli-
gens ma-
gis animi
ponere,
quam o-
bedienti-
am non
implere.
Bern. de
verb. Ecce
non relin-
quit. 2. 294. 6.

passionately towards poore sinners to winne them and save them, Luk. 4. 18, 19, 20, 21. Mat. 12. 19, 20. and 11. 28, 29, 30. Luk. 7. 37. to the end.

8. Christ walked most spiritually and heavenly. He lived on earth, as if he had been still in heaven; Extracted heavenly contemplations, and spiritual lessons, from all sorts of earthly objects and occasions presented before him, John 4. 10, &c. and, ver. 31, 32, and 6. 26, 27, &c. and 15. 1, &c.

Dost thou thus walk as Christ walked? then hast thou communion with God in Christ.

VIII.

VIII. Keeping his Word and Commandments discovers our communion with God. Whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him, 1 Joh. 2. 5. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment. And he that keepeth his Commandments, dwelleth in him, and he in him, 1 Joh. 3. 23, 24.

Signes of true keeping his commandments, See in Chap. 2. Signe 6. p. 162, to 168. and, Ch. 6. Signe 4. p. 208, to 212.

Signes of true believing in Jesus Christ, See in Chap. 2. Signe 2. p. 23, to 29.

Signes of the brethrens true love to one another, See in chap. 2. Signe 7. p. 168, to 173. And, chap. 8. throughout.

IX.

Lastly, True brotherly love, is a signe of our Communion with God. For we love our brethren for God in them, that begat them, 1 John 5.1. we love God, because he first loved us, 1 John 4. 19. And where there is mutual love betwixt God and us, we have sweet communion with him. *If we love one another, God dwelleth in us, and his love is perfected in us,* 1 John 4. 12.

Evidences of the truth of our brotherly love to one another, See in Chap. 2. Signe 7. p. 168, to 173. and chap. 8. throughout.

CHAP. VIII.

Finally, Evidences or Signes of the unfeigned love of the Brethren: (*viz.* the true children of God, begotten of him. Compare 1 John 4. 20, 21. with 1 John 5.1,2.)

Quid valeat charitas, omnis Scriptura commendat: sed nescio si alicubi amplius quam in ista epistola commendetur.

Aug. in ep. Joan Tra.
1.

1. **F**irst, True spirituall knowing of God. *Beloved, let us love one another; for love*

is of God: and every one that loveth is borne of God, and knoweth God. He that loveth not knoweth not God; for God is love, 1 John 4.7,8.

Evidences of true knowledge of God, See in Chap. 5. throughout. p. 193, &c.

II.

Secondly, Sincere loving of God. Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God. — 1 John 5.1,2.

Evidences of our true love to God, See in Chap. 6. throughout, p. 200, &c.

III.

Thirdly, Right keeping of Gods Commandments. By this we know that we love the children of God, when we love God and keep his Commandments. For this is the love of God: that we keep his Commandments, and his Commandments are not grievous, 1 John 5.2, 3.

Evidences of keeping Gods Commandments, See in Chap. 2. Signe 6. p. 162, to p. 168. and Chap. 6. Signe 4. p. 208, to 212.

IV.

Fourthly, Loving the Brethren peculiarly and especially in this notion or respect, as they are begotten of God, and as they are thereby the children of God. Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, — 1 John 5.1, 2.

See this further cleared, p. 170, 171.

V.

Finally, When we love them, not verbally and complementally; but really and sincerely. Opening tender bowels of Compassion to our brother in need; yea, if the cause require, hazarding our dearest lives for the children of God. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whose hath this worlds good, and seeth his brother hath need, and smothereth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 1 John 3. 16, 17, 18, 19.

Formall, verball, complementall love to the brethren is vaine, 1 am. 2. 15, 16. yea, abominable hypocrisie. Christ loved us really, when he so loved us as to die for us: and Christs real love to us, instructs us to like reality in our love to one another. Here are three real demonstrations of our true brotherly love mentioned, 1. Communicating to the brethrens necessities. 2. Laying down our lives for them. 3. Approving our hearts sincerely to God in both. In the first, (as * Augustine notes) we have the Incarnation; In the second, the Perfection; In the third, the Probation of our love to the brethren.

* Ecce unde incipit charitas; si nondum es idoneus

moti pro fratre : jam idoneus esto date de tuis facultatibus fra-
tri. *Aug. Expos. in Epist. Joan. Tract. 8.* — Ergo hic incipit
ista charitas fratris, ut de suis superfluis tribuat egenti : Hinc
exordium est charitatis. Hanc ita ceptam, si verbo Dei & spe fu-
turae vite nutrietis, pervenies ad illam perfectionem, ut paratus
sis animam tuam ponere pro fratribus tuis. *Aug. Expos. in Epist.
Joan. Tract. 6.*

Examine now thine heart. Dost thou
with this reality love the brethren ?

I. Dost thou communicate to the Saints ne-
cessities ? they are in wants, straits, plunges,
prisons, sicknesses dangers, death ; thou hast
this worlds good, wherewith thou mightest re-
lieve them ; are the bowels of thy compassi-
on now shut against them, or open to them ?
If shut, how dwels either the true love of
God, or of thy brother in thine heart ? what
thou withholdest from, or impartest to Christs
members, Christ takes as done to himselfe,
Matth. 25. 35. to the end. If thou wilt not do
any thing for thy brothers sake, yet do it (as
* Cyprian urgeth it) for Christs sake, give * Qui re-
Christ earthly garments, that thou mayest re-
ceive heavenly : give Christ temporal meat and drink, that with Abraham, Isaac and Jacob, thou mayest be admitted to the eternall ban-
quet.

one moveatur : & qui non cogitat in labore, atque in egestate
conservum, vel Dominum cogitet in ipso illo quem despiciet con-
stitutum. — Demus Christo vestimenta terrena, indumenta
coelestia recepturi. Demus cibum & potum secularem, cum
Abraham, Isaac & Jacob ad convivium coeleste venturi. *Cyp.
de Oper. & Elec. moysinis. sect. 22. p. 357. edit. Goulart. 1593.*

II. *Art thou willing if need be, to lay down thy life for thy brother?* He will hardly shed his blood for his brother, that grudgeth to part with this worlds good for his brother. This (said ^h Augustine,) is the perfection of love, and greater then this can-
 Hæc est perfectio charitatis: not be found. Greater love then this hath no
 & major man, then that a man lay down his life for
 omnino his friend; said Christ, John 15. 13. Rom. 5. 7.
 non potest inveniri, and yet we ought to lay down our lives for the
 Aug. in ep. brethren, 1 John 3. 16.

Joan. Quest. But in what cases may we hazard or
 Tract. 6. lay down our lives for the brethren?

Resolut. To comprehend all such cases, is difficult. Some seem obvious.

1. A man may warrantably adventure his life if need require, for a multitude of brethren; a Church; that they may be preserved from destruction, or edified to salvation. Exod. 32. 31, 32. Rom. 9. 1, 2, 3. Phil. 2. 17, 18.

2. A private Christian may adventure his life, for preservation of *Publck Persons*; *Church Officers*, Ministers of the Gospel, of great and necessary use to the Church of God. Thus *Priscilla* and *Aquila* for *Pauls* sake, even laid down their necks, viz. bazzarded their lives to the uttermost, and thereby did great service to all the Churches of the Gentiles, Rom. 16. 3, 4.

3. One publick Officer may hazard his life for another of more important concernment in the Church. As *Epaphroditus* a Pastor of the

the *Philippians* for *Paul* an Apostle, *Phil.* 2. 30. *Tempo-*
 4. One private Christian may hazard his *sa-* *ne vitam*
life for the *spiritual and eternal good of ano-* *suam pro*
ther; as *Augustine* hath observed, for defence *eterna vi-*
 of his innocency & righteousness, for encou- *ta proxi-*
 ragement and confirmation of his faith and *mi non*
 graces, &c. This (as *k Tertullian* notes) is not *dubitabit*
 so much to hazard life for the brethren for *Christia-*
 themselves, as for the brethren for Christ. *nus amitt-*
tere. Aug.

de mendacio ad Consentium. l. c. 6. ¶ Oportet enim quomodo
 Christus animam suam poluit pro nobis, ita fieri pro eo & a no-
 bis: nec tantum pro ipso, imò etiam pro fratribus propter ip-
 sum. Quod Joannes docens, non est pro fratribus numerandum,
 sed moriendum potius pronuntiavit. *Tertull. de Fuga in Persecut.*
l. c. 12. p. 587. Frank. 1597.

III. Finally, Canst thou in all this love, in 1 Potest
 giving to, or dying for thy brethren approve thy esse mani-
 heart sincerely unto God; that thou doest or festius o-
 endurest thus for them, from entire love to pus quam
 them, and not from vaine glory, or ostenta- tribuere
 tion? As *Augustine* cautions, Possibly a man pauperi-
 may give much, yea, give his body to death, and ti hoc ja-
 yet want love, 1 Cor. 13. but canst thou ap- stantia fa-
 peale to the heart-searching God, and say, cium, non
 Lord, thou knowest I truly love thee, and all dilectio-
 thine for thee, and therefore I do, or endure esse majus
 this, for thee or them? Oh! if thus thou canst opusquam
 assure thy heart before him, then hast thou con- mori pro
 fidence towards God, 1 John 3. 18, 19, 20, 21. fratribus?
 & hoc

multi volunt putari facere ja stantia nominis comparandi, non vis-
 ceribus dilectionis. Restat ut ille diligat fratrem, qui ante Deum
 ubi solus videt, cordi suo persuadet, & interrogat cor suum an ve-
 re propter fratrum dilectionem hoc faciat & perhibet illi testimo-
 nium oculis qui penetrat in quo homo attendere non potest. *Aug.*
Expō. in epist. Ioh. Tract. 6.

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Αφ' ὧν Βασιλεῖ [πάντων] δόξα Θεῷ

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